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REMINISCENCES OF PIONEER TEACHERS

It is important that the busy young present be not allowed to forget the brave old past. This is true of all phases of our national life, but particularly along Catholic educational lines. Our teaching communities render valuable service to the generation of today and of the future when, searching into their archives, they bring forth for encouragement and admiration the records of their pioneers. This has been done recently in a highly commendable manner by a publication from the Dolphin Press under the title of "The American Foundations of the Sisters of Notre Dame de Namur." The compiler wisely decided to present these annals to the reading public as originally written. Many of them were copied, she tells us, from pages yellow with age, brown with faded ink. The naïveté of the narrators ought to be and is the charm of the book, chiefly because it assures genuineness and simplicity and makes it "different." The stories could not have been changed or rewritten without destroying the tender appeal to our sympathetic interest.

In the early part of the nineteenth century—1804, to be exact—the Congregation of Notre Dame was founded by Blessed Julia Billiart at Amiens, France. The Mother House, later transferred, is still located at Namur, Belgium. Even as a little girl, the future foundress gave evidence of unusual virtue and a burning zeal to bring others to the feet of Christ. She had only such rudiments of education as could be obtained at the village school of her birthplace, Cuvilly, but her childhood was remarkable for rapid progress in spiritual things. She lived during the trying period of the French Revolution, witnessed many of its atrocities, and, because of her steadfastness,

endured her share of persecution. In early womanhood she became crippled by a shock. Bedridden for twenty-two years—at the end of which time she was miraculously cured after a novena to the Sacred Heart—she continued her missionary labors, instructing the neighbors' children in Christian Doctrine, making altar linens and laces for impoverished churches. About her there gathered a group of young ladies of noble families who joined in her prayers and worked for the poor under her direction. One of this number, Francoise Blin de Bourdon, highly educated and wealthy, became co-foundress and second superior general.

Blessed Julia died while her Congregation was yet in its infancy, but her spirit still lives in her daughters. They continue to practice the devotions she established at the beginning; they cultivate the inner life of the soul while performing the outward active apostolate. There is but one grade of Religious, for she did away with the time-honored distinction between choir sisters and lay. This does not prevent each member from being appointed to the work for which she is best fitted by capacity and education. Great importance has always been attached to the formation of those destined for teaching.

The first call to labor in foreign lands came to the Sisters of Notre Dame from Bishop Purcell of Cincinnati, Ohio. He had visited the Mother House and schools at Namur and was much impressed with methods and results. So graphically did he describe the spiritual destitution of his diocese to the Sisters in community that their souls were deeply moved; and no doubt they prayed in secret that the opportunity be given them to help establish Christ's reign in that particular corner of His Kingdom.

It was an easy matter, therefore, to get volunteers when, a year later, the Bishop made formal application for a foundation. Eight apostolic women were chosen by Reverend Mother Ignatius for the great adventure, as it certainly deserves to be considered. They sailed from Antwerp on September 10, 1840, debarked at New York on October 19, and arrived in Cincinnati on the eve of All Saints.

Before Christmas, the émigrés were installed in their permanent home on Sixth Street, one square from the cathedral. The house, known as Spencer Mansion, is still in an excellent state of preservation and forms a small unit of the present convent

buildings. It had its orchard and garden, while the residence of thirty rooms was well suited to school purposes. We are told that in less than a month there were thirty day pupils and one boarder in the academy, and in three months the number had increased to sixty. The Sisters did not quite comprehend the magnitude of the task before them until they found themselves in the center of a large city about to undertake the education of a class of children equal in intelligence to the pupils in their Belgian academies. In keeping with the traditions of the Institute, a free school was opened with the least possible delay; commencing with thirty odd students in 1841, the number had reached one thousand in 1866, when the parish of St. Francis Xavier erected a large building in close proximity to the convent.

To Mother Ignatius, in order to allay her natural anxiety, Bishop Purcell wrote: "I believe you made an excellent choice for the foundresses of the house at Cincinnati. They edify me greatly by their piety and simplicity. Their Holy Rule, kept as it is, will keep them. Soon we shall be in need of other houses. . . . Have no solicitude for your children; they are almost as strictly enclosed as Carmelites. It would be impossible to find more recollection, more gravity, more circumspection and, in fine, more love of silence and retreat." To the end of his life Bishop Purcell was untiring in his fatherly interest and kindness.

The academy received its charter from the state in 1843. Three Sisters from the Mother House had been added to the community and a number of American subjects admitted to the novitiate. Two years later Sister Louise was appointed Provincial of all the foundations which might branch out from Cincinnati. The Sisters took charge of a second parochial school, St. Mary's (German), in 1846; then followed Holy Trinity in 1848; St. John's, 1849; St. Paul's, 1852; St. Philomena's, 1853; St. Joseph's, 1855; St. Augustine's, 1862; St. Anthony's, 1864; St. Ludwig's, 1871; St. George's and St. Henry's in 1877.

In the meantime, an academy had been started in Reading, Ohio, where the boarders were transferred from Sixth Street. Those who view Mount Notre Dame today, with its gently sloping hillsides, winding driveways, productive farmlands,

gardens and orchards, can scarcely realize the transformation effected by the pioneer Sisters who, in large measure by the labor of their own hands and the sweat of their brows, had reclaimed it from the wilderness and made it blossom as the rose. When the number of day pupils had increased in the city house to 350 in 1867, another academy was opened, in Court Street. This same year, at the request of the Jesuit Fathers at St. Ann's, two Sisters started a school for colored children. Sister Francis Regis pleaded to be given the mission. There for thirty years she worked among the little darkies with an enthusiasm which surmounted all difficulties and disappointments. One priest said, alluding to her trials and deprivations: "Six of us could not discourage her." Another remarked that he had never met her equal in zeal and fervor. The good work she inaugurated was continued by her Sisters in religion until they handed it over to Mother Drexel's daughters thirteen years ago.

In another missionary field were the Sisters of Notre Dame pioneers—that of the deaf children of Cincinnati. Sister Superior Louise's first attempt was to establish a Sunday School for them, then classes for religious instruction on week days, and the preparation of the adult deaf for the sacraments.

Property was purchased for a foundation at Dayton in 1849. It took two days to travel there from Cincinnati in those times. When the Sisters arrived no friends were awaiting them; they found not even a chair. They slept on the floor and were often without food. The people seemed afraid of nuns, and it took time to win their confidence. Trials were many and tasks hard, but poverty and isolation they could bear without murmuring, for the Master dwelt in their midst in the Blessed Sacrament. For practically thirty-four years the struggle was continual; then matters improved so that the Golden Jubilee could be celebrated with joyful thanksgiving. The guest of honor was dear old Sister Chantal, the sole survivor of the first group of five who came to the wilderness. "Her heart was full of gratitude to God that she was left to see the harvest at last garnered—a recompense for the weary years of unremitting toil."

Of the early days in Columbus, where the Sisters went in 1855, it is related that the greatest poverty prevailed. A small frame house was fitted up as well as circumstances permitted,

the furniture consisting of eight chairs, two old tables, a kitchen stove, a few utensils, left behind by former occupants and purchased for fifteen dollars. Fortunately, bedding had been brought from Cincinnati. One evening it was announced that the supply of wood had been exhausted. When the community made their usual visit to the Blessed Sacrament, they thanked God in advance for the wood they were sure He would send. Shortly after leaving the chapel they heard a wagon stop, then loud knocking, and the welcome message, "Mr. Leonard sends you a load of wood." A few months later, the empty coal bin was replenished in like manner. These happenings recall what was said of the foundress, Blessed Julia: "She received special supernatural favors and unlooked-for aid in peril and in need." At the end of seventy years it can be recorded that the realization of dreams come true has surpassed the Sisters' highest expectations. Their new academy comprises twelve ideal classrooms, two faultless laboratories and locker-lined corridors; a well-lighted, well-stocked library; a spacious auditorium seating 800; a large gymnasium and a perfect cafeteria. What a contrast to the humble beginning!

The honor of opening the first Catholic school in Hamilton, Ohio, came in 1869, in the German parish of St. Joseph. There were long distances to walk to and from Mass and school, through fields and woods, until a more convenient house could be found. For eighteen years the work was wholly parochial, and then the great struggle came in establishing an academy. At first the Sisters had every reason for discouragement in their seeming failure to arouse a desire for higher education, but finally they succeeded so well in attracting pupils that new buildings became necessary. They are now working with large numbers of children in four parishes of the city and in the Centralized High School for girls.

The convents of California have constituted a distinct province from the start. The Sisters began the erection of the College of Notre Dame in San Jose, the first brick structure in that city, in 1852. The annals tell us that the undertaking was considered rash indeed for nuns who had entered the pueblo a year before with the sum of twenty-five cents in their purse, their sole capital. When Sister Loyola was reproached by the French Consul with, "How dare you undertake such a work

as this?" she replied with her characteristic faith and intrepidity, "God is rich." First, they built chapel and classrooms; to these additions were made year after year until by 1870 the school quadrangle was formed. Two large edifices were located near the street, one for day students of the academy, the other (maintained free by the Sisters for over fifty years) for the children of the parish. The estate of 10 acres was noted for its beauty. From the outset it prospered, and is famous as "the fostering mother of the womanhood of California."

When Marysville convent was founded, October, 1856, the distance from the central house was considered a handicap. The journey then required almost five days; it can now be accomplished in as many hours. Here there was danger from frequent floods, as the river beds had been raised by hydraulic mining. Of three great inundations, only one injured the convent seriously, that of 1875, when the raging torrent broke the east wall and flooded the lower stories. The prevalence of malaria occasioned the temporary closing of the boarding school; but modern science, medical and engineering, has overcome these obstacles.

The history of the San Francisco beginnings in the sixties is full of interesting details, many of them mirth provoking—the struggle of the novice in keeping her charges from eating wild mustard in the playground; the error of the cook who delayed serving a rich fruit cake bestowed at Christmas, thinking it European blackbread; the rented house where only a board partition separated the nuns from the family on the other side, so that what should have been hours of sleep were enlivened by music and directions for the dancing of the quadrille. The Santa Clara and Alameda foundations also furnish some charming annals.

It was Rev. John McElroy, S.J., who was responsible for the coming of the Sisters of Notre Dame to Boston in 1849. As one of the two Catholic chaplains for the American Army appointed by President Polk, he passed through Cincinnati on his way to the seat of war. He said Mass in the chapel of Notre Dame Convent, visited the schools, and when, the following year, he was appointed Rector of St. Mary's, he immediately applied to Sister Superior Louise for teachers for the girls' school. An amusing incident is connected with the Sis-

ters' arrival; their baggage was stolen before they left the railroad station. In those days nuns traveled in secular dress. The missing valise unfortunately contained the bonnets and veils of the three nuns, so that they were obliged to wear white ruffled caps and little black shoulder shawls when first presented to their one hundred new pupils on November 15. Three years later, on account of the increasing number of students, there were seven Sisters in the community. So crowded were conditions that one room served many purposes—Superior's office, refectory, laundry and kitchen! Relief came in the renting of a house opposite, on Stillman Street, which left the old building for class use. In 1858, a public school on Lancaster Street having been vacated, Father McElroy bought it and presented the deed to the Sisters; the same year a new building was erected to serve as convent and academy. A night class and circulating library were installed during the early days, an industrial school flourished for ten years, the first Sodality of the Blessed Virgin in Boston began here, and Sister Alphonse Marie enthusiastically initiated the work of the Holy Childhood and Propagation of the Faith.

When it was found necessary to seek a more healthful location, and a tract of land had been secured in the Back Bay, the good people of St. Mary's raised \$10,000 to help the Sisters. As soon as the new house with accommodations for twenty-five had been finished, the men came to load and unload the movables, even furnishing the teams; the women, not to be outdone in generosity, washed windows and scrubbed floors. As years passed and the community more than trebled, another story and wing were added to the original structure. For fifty years dear old "Berkeley Street," as it was familiarly known, exerted its beneficent influence over the lives of the Catholic girls of Greater Boston; then it ceased to exist when the magnificent Fenway Academy was dedicated in 1914. Part of this building—a rare and fascinating study in English Collegiate Gothic—is occupied by Emmanuel, the first Catholic college for women in New England, which opened in September, 1919.

A Jubilee Mass of thanksgiving was celebrated in St. Mary's Church to commemorate the seventy-fifth anniversary of the Sisters' arrival in Boston. In his address on that occasion, Cardinal O'Connell said: "To the Sisters of Notre Dame I give

the full measure of praise for the commanding position which the women of Boston hold in the Church of the United States today." The Sisters have seen the number of pupils in St. Stephen's rise to more than a thousand and dwindle to a few score (when families moved to the suburbs), and now, as if to compensate for that loss, they have in St. Mary's, North End, and St. Joseph's, West End, 1,800; in the academy, 212; and in the four classes of Emmanuel, 303.

St. Patrick's School, Lowell, Massachusetts, was opened in September, 1852. "Our arrival was a source of rejoicing for the Catholics," the annalist writes. "We called together the children who lived in the neighborhood. On the first day we had 150; three days later, 300." The boarding school was suggested by the needs of those whose mothers were forced to work in the mills. Left alone all day, these little girls were exposed to grave dangers of soul and body; so Sister Désirée offered to take full charge of them, only a small sum being asked for maintenance. Later, prosperous families patronized the academy, and it flourished. Last year this department was transferred to Tyngsboro.

The Roxbury Academy began with two boarders in 1854. The parochial school, St. Joseph's, was held in the unfinished basement of the church. In spite of many inconveniences, forty pupils came the first day, so glad were the people to have the Sisters. Bigotry was rampant then, declares the historian. A band of twenty-four Know-nothings appeared on one occasion, representing that they had been sent by the State Legislature to examine the premises. Without waiting to be conducted through the house, they rushed around, opening doors and peering into closets. In the classrooms they rudely questioned the children, and this continued for an hour. The indignation of the Catholics knew no bounds. Struggling and hoping, fighting sickness and poverty, three years passed. The number of academy students increased to eighteen, parochial pupils to one hundred and eighty; however, the Sisters kept bravely on despite apparent failure. Slowly, conditions improved; new buildings, including a beautiful chapel, were erected; and a loyal alumnae association works constantly and energetically for its beloved Alma Mater. Two large estates have been added to the property and developed into a fine campus and park. Mu-

nificent donations reaching into tens of thousands have been bestowed by former students, or in memory of them, so that Roxbury Notre Dame in its prosperity stands as an enduring monument to the unfaltering courage of pioneer nuns.

One would like to linger over the history of the early foundations of parish convents in Massachusetts, for there is in it a tale of privation and a wealth of anecdote hard to duplicate, but our space is limited and only a few of the first houses can be mentioned. In Lawrence, 1857, the convent at St. Mary's was dubbed "a ramshackle Noah's Ark" by a local newspaper man; but the friendliness of the people made up for it. They came, the chronicler says, not to talk, but with substantial gifts of milk, butter, eggs, coffee. They offered their very best in abundance, and this spirit of generosity has always lasted. The December of 1893 saw the completion of one of the most commodious convents in the state. A feature of the Golden Jubilee celebration was a parade of 4,000 men, representing all races and classes, not omitting leaders in the various professions, to honor the nuns. When the Sisters reached East Boston in 1859, they found the curate of the Church of the Holy Redeemer sweeping out the classrooms in preparation for their coming. The house was furnished conformably to Holy Poverty. At Sts. Peter and Paul's, South Boston, the rectory had been converted into a convent. On September 12, 1860, 1,200 prospective pupils gathered in the basement of the church; preparations had been made for only 300. Contrary to present procedure, the older girls were given the preference.

In the Diocese of Springfield, Worcester welcomed the Sisters in 1872, Chicopee and Springfield in 1877. On the border of Lake Quinsigamond, in the suburbs of Worcester, is Notre Dame du Lac, not an early foundation indeed but worthy of special notice because of its purpose. In announcing its inauguration, the Provincial, Sister Julia, wrote: "Most of the communities have no room to take care of those who break down under the labors of the Institute which has promised them the tenderest care. No house has the means to take the invalids of others; so this most desired home has come." Here, the delicate regain strength, the overworked find rest, and the veterans a congenial refuge for their declining years.

Notre Dame, West Rittenhouse Square, Philadelphia, is per-

haps one of the best known convents of the order. The academy was started in 1856 in the Parish of the Assumption. The five pioneer Sisters were each of a different nationality—Belgian, French, Irish, Dutch, American—although each had been chosen solely for aptitude. Within a year a parochial school was opened, and night classes as well. There was so much bigotry to contend with at the beginning that it was said that every brick building on the Square should be considered a miracle. The colored children in St. Peter Claver's are under the Sisters' care, and the parochial school of the Gesu. On the beautiful estate in Moylan, Pennsylvania, formerly used as a summer retreat, a fine building has recently been erected as a boarding school.

Poverty laid a sanctifying touch on the early days in Washington, D. C. The first Easter Saturday evening, there was nothing on hand for the next day's dinner save bread and butter. Just before bedtime a good woman brought a basket of provisions. The parochial school began in a building with daylight peeping in through the gaping boards. "The only beauty that the place could boast of were the children who filled it." The grotto of Our Lady of Lourdes was built. A holy Jesuit remarked at the time, "This devotion will obtain all that you need." His words have been amply verified; our Blessed Mother has showered her favors on the community since the day the shrine was dedicated.

Nothing has been said in this paper of three great and later achievements of the Sisters of Notre Dame de Namur because the reviewer has lingered too long over the fascination of the olden times. The Novitiate for the Eastern States flourishes at Waltham, Massachusetts; that for the Middle West at "The Summit," East Walnut Hills, Cincinnati. Both of these institutions merit more than passing notice. Twenty-eight years ago Trinity College commenced its noble work for the higher education of Catholic women. Such a project required a courage equal to that displayed by the pioneers of the forties.

Missionaries to Japan, to the number of six, left the Provincial House at Waltham in July, 1924. The diary of their journey and the first months in Okayama makes interesting reading.

The progress of the Institute of Notre Dame in America dur-

ing the nearly nine decades of years since the eight Sisters in Cincinnati and the six in California began their beneficent labors is summarized in the statistics of 1927. In the three provinces there are almost 4,000 religious in seventy convents, teaching 52,000 children, and caring for the spiritual welfare of as many more in Sunday Schools and sodalities. The number of pupils in parochial schools is ten times as great as in academies and colleges.

It may truthfully be said that this book forms a typical chapter in the history of the Catholic Church in the United States; furthermore, its 700 pages of delightful reminiscences furnish both enjoyment and edification.

MARY C. HUGHES.

EDUCATION IN MEDIEVAL SCOTLAND

Historians of colonial America make no attempt to disguise their enthusiastic admiration for the contribution which the Calvinists made towards laying the foundations of America's system of public education. Special emphasis is placed on the positive educational ideas which, it is claimed, were a unique characteristic not only of the English Puritans but of the Presbyterians of Scottish stock.

Without any desire to minimize the significance of the Calvinistic influence during the early stages of our educational history, it may not be amiss to attempt to investigate the educational background of the Calvinists themselves with a view to determining whether their educational zeal was a peculiar product of the new religious ideas or merely a natural desire to maintain educational traditions which were well established in the Old World prior to the outbreak of the great religious revolt commonly called the Reformation.

Since it would be impossible within the compass of a short article to deal with more than a fraction of the whole field, the present discussion will be confined to a limited area and will concern itself with the educational developments in Scotland prior to 1560, the year when Scotland as a nation officially severed her connection with Catholic Christendom, with which she was bound by the closest ties for a thousand years. The historical account presented here is necessarily sketchy, but it will suffice to show how much Scottish culture and civilization owe to the Catholic Church. Scottish people the world over take a pardonable pride in the national system of education of their fatherland, though it is sometimes conveniently forgotten that the dominant policy in Scottish education down to our own day is one which was operative long before Knox and the other reformers issued their first Book of Discipline in which the ecclesiastical and educational policies of the new creed were set forth.

The beginnings of a national system of education in Scotland can be traced with considerable directness from the sixth century when St. Columba and a band of Irish missionaries directed their energies to the conversion of a colony of their fellow countrymen who had effected a settlement on the west coast of

Scotland. This was the colony of Scots from which the country derives its name. St. Columba's efforts were soon extended to other fields, and in the course of time two other nations, the Northern and Southern Picts, were converted to Christianity. The results of the mission of St. Columba and his contemporaries and successors were far-reaching. Not only their piety and learning, but their activity in teaching and establishing schools, produced a permanent impression on Scottish life and character.

The reputation of Columba's foundation on the little island of Hy, or Iona, and of the other Columban monasteries attracted youths not only from all parts of Scotland but from England as well. For several centuries these monasteries were in close touch with the parent Irish foundations and shared their religious and intellectual life. The stimulating influence of these contacts was facilitated by the use of a common vernacular language and literature so that for centuries the countries shared a common literary heritage.

Every monastery had its school, and in the course of centuries we can trace the development of special educational functionaries. Of these the scribe, or *scribhnidh*, was for many years the most honored and most important. His business it was to transcribe the monastic records, prepare books for use in school and church, and to act as teacher. As the schools increased in size and importance the scribe took subordinate rank to another official, the *ferleighinn* of Irish MSS., but in late Scottish documents the name is spelled phonetically *ferleyn*. This "man of learning," to give his title its literal meaning, was the recognized headmaster of the school, like the medieval *scholasticus* on the Continent. His duties were to lecture and to supervise the other teachers. His office was one of great dignity, corresponding to that of the chancellor of the diocese at a later date. In early Scottish history another school official, the *scolog*, or scholar, is also mentioned. He took lower rank than the other two.

The development of these three grades of scholastic monks shows that the Columban monasteries in Scotland, like their Irish contemporaries, were conscious of an educational as well as a religious mission. In Celtic Scotland the bards also discharged an educational function similar to that of the Irish

bards. While the monks supplied intellectual, spiritual, and aesthetic elements and through the cultivation of the Latin language kept in touch with the cultural life of the rest of Christendom, the bards cultivated the vernacular, composing and transmitting to posterity numerous poems, epics, genealogies, family records of great men, embodying them in written documents and thereby contributing to national history. Thus the monastic and bardic culture of Celtic Scotland were supplementary and left permanent traces on Scottish educational history.

The incursions of the Northmen during the ninth and tenth centuries wrought havoc with the monasteries and their schools, but an educational revival set in during the early decades of the eleventh century. The influence of Queen Margaret, and of her three sons, Edgar, Alexander, and David, each of whom became King of Scotland, is worthy of special note. They built upon what remained of the Columban educational system, restored old monasteries, and founded and endowed new ones. New religious orders were introduced from the Continent. The monasteries, abbeys, priories, and convents were centers of both religious and secular education. Not only were schools established within the precincts of the religious foundations themselves, but other schools were maintained and controlled by them in neighboring burghs and even in villages and parishes in distant parts.

All the evidence goes to show that the medieval Church was a great educational institution, and for centuries there were practically no schools outside its pale. In this respect Scotland was no exception. The important part played by the monasteries has been touched upon, but it would be a mistake to infer that the work of the monasteries exhausted the educational activities of the Church. With the development of the feudal system in the eleventh century there came an important change in the ecclesiastical organization. The country was formed into dioceses under the control of bishops, and with the establishment of dioceses came the parochial system. The educational consequences of this ecclesiastical organization were important. Four types of schools arose under its auspices: cathedral schools, collegiate schools, parish schools, and song schools.

The cathedral schools were under the direct control of the chancellor of the cathedral. The teaching was done by the secular clergy, who were licensed to teach by the chancellor. The chancellor also claimed the right to license the teachers of the burgh schools established at a later date.

Local or collegiate churches also had their schools, though these were of less importance than the great monastic and cathedral schools.

Parish schools existed from a very early period and exercised a great influence in educating and humanizing the people of rural districts. They were taught by the parish priest or his assistant. The instruction given in them included the elements of religion and secular knowledge. Many who attained to high position in Church and State received their first education in parish schools. The parish school, of course, predated the Reformation, but in post-Reformation times its importance was extended and Scotland's national system of elementary schools was engrafted on the parochial system of the pre-Reformation Church.

Music, always an important feature of the religious services of the Church, was taught in abbey, cathedral, collegiate, and parish schools. Besides, there were special schools called "sang scules" for training and educating choir boys. Such schools were established not only in the seats of great abbeys and cathedrals but in the leading burghs as well. The instruction given in these song schools was elementary in character as in the case of the parish schools, whereas the cathedral and collegiate schools offered more advanced work.

Burgh schools also played a very important part in the history of Scottish education. Many of the schools conducted in the neighborhood of abbeys and cathedrals became schools of the burgh itself and were supported wholly or partly at public expense. Before the end of the fifteenth century all the more important towns of Scotland had grammar schools in which the Latin language was taught. At first they were taught by monks or the secular clergy and maintained largely by the rents of church lands set aside for the purpose. At a later date they were maintained by the burgh, which gradually came to exercise a measure of control and claimed the right to choose the teacher. Several years before the outbreak of the Reformation

tion there is at least one instance of a town council appointing and installing the teacher against the protest of the chancellor. The matter was eventually referred to the Pope, who apparently decided in favor of the council.

These burgh or town schools were grammar or secondary schools and gave the preparation needed by youths entering upon learned careers. The towns also maintained elementary schools for boys below the grammar school age. Girls of the middle classes were also admitted to these town schools, while girls of the wealthier classes received instruction in convents.

Up to the beginning of the fifteenth century Scottish youths who were ambitious to obtain a higher education than that afforded by the grammar schools went abroad for that purpose. From the twelfth and thirteenth centuries onwards Scots were found in increasing numbers in the universities of Oxford, Cambridge, Paris, Bologna, as well as in other continental universities.

The growing desire of the Scots to obtain higher learning, and no doubt economic reasons also, led to the establishment of Scottish universities. It should be noted that three of the four existing Scottish universities antedate the Reformation and owe their existence to Papal charters. The first of these was St. Andrews, which was founded in 1411 and received its charter from Pope Benedict XIII in 1413. It was given the right to confer degrees, and its licentiates were thereby entitled to teach in all the seats of learning throughout Christendom. Such was the significance of a Papal charter.

The second Scottish university, that of Glasgow, dates from 1450, when Pope Nicholas V granted it a charter to teach "Theology, canon and civil law, the liberal arts, and every other lawful faculty."

The third Scottish university was that of Aberdeen, which in 1494 was granted a charter by Pope Alexander VI at the request of "his dearest son in Christ, James the illustrious King of Scots." This university was to have all the faculties which were taught to "both ecclesiastics and laymen who would acquire the most precious pearl of knowledge and so promote the common weal of the kingdom and the salvation of souls."

Another instance of Scottish zeal for education in pre-Reformation times is especially noteworthy. In 1496 the Scot-

tish Parliament passed the first compulsory education law recorded in the history of Europe. This law required barons and freeholders to send their eldest sons and heirs to school from the age of eight or nine and remain at grammar school until they should be "competentlie foundit and have perfite Latyne." Thereafter they were to remain for three years at schools of art and "jure." The object of this law was to educate an official class "so that justice might reign throughout the realm."

Another fact of some significance is that when printing was introduced into Scotland in 1507 religious books and grammars were among the first books printed. That there was a large reading public in Scotland at this time is quite certain. Nor was reading confined to ecclesiastics. Indeed, there is reason to believe that the first book ever printed in Scotland was one which contained poems of Dunbar and Chaucer, tales of romance, and old ballads. A copy of this book is in the Advocates' Library in Edinburgh, and its contents show that there was already a demand for literature in the vernacular.

The facts presented here are sufficient to show that Scottish zeal for education is not an outcome of Calvinism, that in fact Scotland had a well-developed system of education extending from the elementary school to the university while still an integral part of Christendom. Thanks to the educational zeal and cultural traditions of the Catholic Church, Scotland before the Reformation was as well equipped as any country of Europe with the possible exception of the Netherlands, where the schools of the Brethren of the Common Life had left an abiding impression. Educational facilities were widespread and were not limited to the nobility or the wealthy, for the Church did much to popularize education without fee or reward, being content "to teach the poor for God's sake."

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THE VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER—IV

In dealing with children on problems that intend the readjustment of character, the teacher, in normal cases, will find that they understand what is wanted by an ideal or a situation, but will confess that they are unable to do just the right thing. In such, as in most character problems, it is not a matter of learning, as it is understood in a narrow sense, but of emotional rehabilitation. This makes character reform perplexing, because it must go back to a point where the deflection began, and give a conditioning process, which is not, unless it be carefully selected and planned, to the present taste of the children. However difficult the task, it is worth the best efforts that any teacher can make. The summary application of verbal anodynes to evil tendencies observed in children only tends to make them helpless and eventually to become case hardened.

Various efforts have been made to set up moral, citizenship, or ethical conduct codes to this end. An agreement, however, has not been reached generally by those who are making practical studies of the problem. Catholic educators quite naturally reject all of them as inadequate but not wrong. They do not go far enough in tapping the resources and forces out of which conduct should be developed. The ideals which image the types of conduct to be attained are purely naturalistic, both in the source of the power to be good and in the sanction that determines what is good. In the building up of character codes it has been apparent that those unschooled in religious truths have been of the mind that they were discovering virtues, while in truth the Church has had it as one of her primary ends to inculcate them in the lives of her children through all the centuries of her existence. There is danger in allowing those who are not familiar with the basic sanctions of morality and the underlying principles of ethics to select virtues on the ground of utilitarian values to ephemeral morals and inefficient ideals.

In most cases those who try to make the codes practical must appeal to the teachers in the schools to test them and their results upon conduct, by making them operative in the public school.

This obtains in the code of "Basic Civilization Virtues," which has been compiled and intensely tried by the "Character Education Institution," Chevy Chase, Washington, D. C.

The workers in this code believe it to be basic for character development in our civilization. The motive and the power to be used in the culture of its list of virtues are purely natural. They can be developed in their natural condition through human energy; they have the approval and sanction of society at its present level; they have thus a moral and social sanction, but not a religious one. The compilers cannot go further with their appeal to the children through the medium of the public school, because these are also the schools of those who believe only in natural motivations and ideals.

There is ample freedom allowed to all organizations to give higher force and motivation to them, and even to add to them. The immediate objective of the makers of the code is that all children shall be given the necessary levels of culture in those, at least, for the preservation and promotion of the present order of things. These basic virtues which have been found to test the qualities of good character are honesty, sincerity, truthfulness, cooperation; kindness, affection; will power, poise, self-control; muscular control, skill; executive ability, inventiveness, constructiveness; discernment, thinking; purpose, determination; justice, interest, vitality; industry, energy; urgency, ambitions; public spirit, patriotism, family loyalty. The five-point plan which this association has devised for the culture of these civilization virtues will assuredly help towards effective results and may well be appropriated and used as a very considerable aid by all schools.

To satisfy Catholic interests and objectives, the basis and the process must be rebuilt on a higher level, and with a more extensive vitality. The higher level is that of the religious, for the life of the virtues is the supernatural power of grace. The two converge in that real religious end for the acts require the supernatural energy of grace. Religious history has incalculable resources in sublimating ideals which are at the same time concrete.

God in His revelations to His creatures has set up the ideals, standards, and sanctions for right conduct and righteous character. He has proposed the motive, His own glorification, for correct behavior. He gives His children, through a plenteous dispensation, the means and the power to attain these.

This generosity on the part of the Creator, however, increases the duty and the obligation, on the part of His children, to make effective use of the largeness of their Divine Benefactor. It postulates also that His creatures go about the fulfillment of their obligations with orderliness and the science of which they are capable.

The above studies have already involved the question: Does the Catholic teacher seek definite assurance that he is using the wonderful instruments of knowledge and of grace in an effective manner? Does he check up the results with any definite tests, except that the sacraments and prayer must accomplish their ends? Does he measure the validity of his efforts and instruments on his subjects with something that is tangible and definite? Is his own subjective judgment, harnessed to his own prejudices, sufficient to determine the grade of his work? Can it be said that he focusses his attention on the culture of real Christian character rather than on subject matter? Does he effectively make the "regula credendorum" the "regula agendorum?"

Questions like that lead the student of the matter and the situation to think in terms of objective tests, which are more or less independent of one's own personal bias. To set up a test of character by which progress in its culture can be detected is a Gargantuan task replete with difficulties, if not with misgiving, and it cannot be, therefore, the presumption of this discussion to set up an absolute kritarchy of such traits. The effort, however, can secure an intense focus on the real objective of education and thus throws some little light on the great problem.

It remains a future task of those who are interested constructively in this field of education to make a complete inventory of traits that are most needed in our modern conditions, social, spiritual, and religious, so that with the cultivation of these in the schools there might be possible some prognosis of the successful living of the product of the school. Studies show that at present character traits and skills that are required by social, moral, spiritual, and religious needs in adulthood are not taught to children in school; at the same time many that are taught are not only useless in the school days but even more so in the after years. These character values must be couched in terms that will be both intelligible to the teacher and the child and specify

the details, more or less, of conduct in the several type situations that may arise.

There are certain specifications for such a test, which are significant in the complex task and which must precede the actual composition of one. These specifications must provide for both the natural and the supernatural orders of virtues. The sanctions for the acts that proceed from, or develop these virtues, must be based on natural or reasonable honesty and the divine approval and aid. The motives which impel the creature to his acts must have the supernatural element.

The process of instruction, activity practices, and observance must aim at the culture of the virtues that are made definite and detailed. It should set up a clear objective and evaluate the results by measuring them. The study of the commandments and the beatitudes cannot thus be made an objective in itself. A test in the resultant knowledge of them is not an adequate and valid check, if virtue and conduct are to be the result. If, then, it is granted that virtuous character is to be the result, these should be taught with a specific bearing on the virtue or trait that is to be looked for as the outcome, and be circumscribed for character growth as much as possible. Character must not become just an amorphous scrambling of traits, but unified in personality. The child must be helped to develop evenly, so that he may give every indication that he will have a normal personality and adjusting character traits.

It may be stated here that we are passing through a transition period, both in home and in school life, in the matter of character culture. The transition is from outer motivation and control to inner choice led by reason and high ideals. In too many cases the old discipline through outer controls is being discarded in favor of an extravagant amount of freedom to the young, who have not been taught through the new methods how to use it. Those who have the care of the discipline in schools need to think well of how they are going to substitute new mechanisms for the old before they release themselves of the obligation of using, at least, a modified form of the old. Under any other practice the young are bound to suffer and to go into adult life without the necessary leverage to restrain themselves in acceptable ways. It is indeed well to glorify virtue, but the test of the glorification is in the effective results of a program that really

makes the young virtuous. No amount of teaching can be accepted as having accomplished its end if the young who are taught go into life without a power of finding a righteous way in it, only to fall victims of every vicious lure.

In listing the outcomes in character, a definite and clear vision and view should be had of differences between the appearances of such as mannerisms, affectations, manners, politeness, style, custom, moral and virtuous behaviour. In a specific character program it would be all too easy to be satisfied with mere outward behaviour while real character is an inner attitude; children also tend to be too observant of the mere outward effects of good conduct. There are bonds between outward behaviour and real character, but one does not necessarily include the other. Mannerism is an excessive adherence to a singular trait, usually in physical movement. Affectation is the use of a mannerism for display purposes. Manners are the observance of the practices of society. Politeness describes the manners in as much as they are colored by the refinement that good breeding affords but also by sympathy, tact, and natural kindness, which hesitates to hurt anyone.

Style is a characteristic mode of expression, usually designating the dress. Custom is the use of established or recognized usage. The moral and virtuous aspects of any act have a higher motivation and end than any of these. They proceed from right reason and grace, and tend to the glorification of God through His creatures. They designate deeper and more lasting qualities than the mere outer characteristics of an act or behavior. They are performed with a conscience keen to the interests of the soul and God. They change the personality, and if one is possessed in a perfect measure it becomes a benison and all the others must be present. The other characteristics do not include virtue, but virtue can be regarded as comprehensive of all the righteous elements in these.

Through religious instructions and practices the teacher must set up as his real aim moral and virtuous conduct, and apply frequently a valid check in the results of his work. The teacher is all too likely to think that some expression of a virtue that is being taught is a satisfactory and valid check on his work. Self-expression in this regard should never be taken in a fractional sense to mean merely a mental reaction to a definition, or a

recognition of what would be righteous conduct in certain situations. Self-expression should be here regarded in its completest sense as an activity, self initiated, of the whole personality in which it enacts wholesome conduct. The worst indictment that could be made of a religious school is that it does not effect righteous character in its products. This study comes thus again to the central point of its problem, namely, the definite, specific characteristics of virtuous acts. The study will now concern itself about a detailed plan for these.

The specific character traits should, of course, lead to the virtues that have been guarded by the discipline of the Church in her marvelous history of human and divine culture. A recognized and preeminent place should be given to the infused virtues, because through them the activities of life are truly put on a Christian basis. The natural virtues in their several classifications form the groundwork, inasmuch as an amount of definite knowledge is had regarding their genesis from the conditioning of the instincts and the emotions. The Catholic teacher has always the divinely instituted instruments of the sacraments, which far surpass any purely human means. The examination of conscience, sorrow for sin, confession, and purpose of amendment acts in a spiritual and supernatural way, indeed, but in addition they can be a psychological aid, in a detailed and definite program for real character development.

All estrangements in personality and character can be traced back, with a degree of accuracy, to the types of conditioning that these basics in character development received in the several upward and outward stages of their growth. Chart 2 pretends to trace the derivation of the natural virtues and traits. To trace the process of conditioning and education with technical detail would lead this discussion too far afield. Moreover, much disagreement (perhaps mostly in accidentals) still prevail amongst psychologists.

There is, however, a general fundamental strain partly explaining the genesis which is generally accepted. It is reconcilable with the Thomistic theory of the passions, and offers a possible lead by which the background of character types can be analyzed and explained. It can be stated as follows: the inherited capacity to activity in the creature tends first to an agreeable sensible good. This was the basic instinct with which the Creator en-

CHART 2.—DERIVATION OF TRAITS

INSTINCTS		EMOTIONS		VIRTUES				SUBJECTIVE, INTEGRAL AND POTENTIAL PARTS OF VIRTUE	
Primary	Derived	Primary	Derived	Emotions	Will	Intellect	Supernatural		
						Faith	Will	Prayerful, spiritual minded, reverent, devout, pious, religious.	
						Intellect		Deliberate, reasoning, analytic, attentive, thorough.	
						Science		Resourceful, constructive, practical.	
						Wisdom		Purposeful, orderly.	
						Science		Inductive, Deductive.	
						Human Faith		Trusting.	
						Prudence		Thoughtful, understanding, judicious, cautious.	
						Art		Idealistic, artistic.	
								Exaltation of spirit, desire, confident.	
								Spiritual works of mercy, corporal works of mercy, respectful, charitable.	
								Right reason, retentive, provident, conciliative, discreet.	
								Honest, fair, impartial, truthful, sincere, genuine, obedient, patient, humble, merciful, loyal, honorable, trustworthy, prompt, punctual, observant, studious, thrifty, social, cheerful, cooperative.	
								Justice	

CHART 2.—DERIVATION OF TRAITS—Continued

Sensible good as delectable—concupiscent appetite.	Love for good. Desire for absent good. Joy in present good. Hatred to avert evil. Horror—flight from absent evil. Sadness—pain in present evil.	Disgust, tender feeling, lust, curiosity, subjective, elation, loneliness, appetite, ownership.	Gratitude Sympathy Pity	Temperance Love Friendship	Emotional self-control, self-discipline, self-respect, modest, pure, clean, decorous, moderated.
Nurtition vs. distaste. Action vs. rest. Association vs. isolation. Reproduction vs. modest restraint.	Cruelty, acquisitive, loathing, dislike, affection, love of approval, suggestibility, sociability, constructive, vanity, jealousy, envy, human respect, secretive, imitation, sympathy, modesty, sexual love, parental love, display, creativeness, amusement.				
Sensible good as irascible appetite.	Hope—for good to be obtained. Desperation—at seeming impossible good. Audacity—to flee from evil easily overcome. Timidity—at evil difficult to repulse. Anger—pressing present evil to be repelled.			Hope Remorse Fortitude	Physical self-control, large-minded, polite, courageous, manly, womanly, reliable, consistent, constant, persevering.
Pugnacity vs. delight.					Curiosity, rivalry, emulation, ambition, stoutness, beatitude, anger, fear, submission.

NATIVE CAPACITIES

dowed the creature. This becomes the creature's own creative instrument by which he evolves his powers.

Any impediment—hindrance, whether natural or placed by those in the environment, or facilitating—which this activity meets in its way, whether internally or externally, develops the first instinctive reactions; when the creature becomes conscious of these his emotional life begins to emerge. When his physical movements are obstructed, signs of latent power to anger appear; when his hearing is suddenly dominated by loud noises, signs of fear write themselves into his acts and appearances; when his tactual senses of feeling are mollified by touch, the satisfactions of tenderness are apparent.

Through his tendencies to movement and growth and the conditionings which continually come through the environment, he develops normal and abnormal types of reactions. The previous history of character traits is found in this natural growth and the special types of conditionings that he received. The problem, however, becomes complex and implicated when the dawn of distinctive intellectual and volitional powers appears. The emotional life conditions these, and they condition emotional life. This complexity increases when he receives that Catholic treatment which brings the supernatural habits, given and nourished by the sacraments, into activity. Even in these the emotional life enters, and the most serious of character problems arises in integrating into a unified personality the manifold forces that contribute to the conduct of the creature. Thus the problem of character culture is a complex one, as inclusive of rational, volitional, and emotional forces, and these conform to the guidance given by the light of divine faith and the strength of infused virtues. So character becomes a problem of grace, reason, will, and the emotions.

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RELIGIOUS VACATION SCHOOLS

Religious vacation schools will be held in fifty dioceses in the United States during the summer of 1929. The number of schools in the various dioceses will vary from one or two to more than fifty; the maximum number of children enrolled in these schools last summer in a single diocese exceeded 5,000.

One thousand religious vacation schools conducted on a uniform plan and in operation within the next two years is the objective of the Rural Life Bureau in the Social Action Department, National Catholic Welfare Conference. For more than thirty years religious vacation schools have been conducted by the Lutherans in Minnesota, and the applicability of this mode of religious education to Catholic needs was discussed by several writers. Beginning in 1921, Catholic religious vacation schools were opened in Lane County, Oregon, under the direction of the Rural Life Bureau, N. C. W. C., and have been conducted continuously since that time. The rapid spread of these schools to every section of the United States since the first Catholic Rural Life Conference held in St. Louis, in 1923, and the valuable experience which has been accumulated in the meantime, warrant this restatement of their purpose and program.

A religious vacation school, as understood in this article, is a systematic school of religion conducted four hours each day, five days a week for one month during the period of public school vacation. The daily session begins at 8 o'clock and the children are dismissed at noon. Sessions are held from Monday to Friday of each week. The morning session has been found to be the most practical for several reasons. It avoids the heat of the afternoon and puts less of a tax upon the teachers. Moreover, it permits the children to return to their homes where they may be usefully employed in the afternoon.

The daily program begins with Mass (when possible), during which the children are instructed in devout and intelligent assistance at the Holy Sacrifice. Following the Mass comes a quarter of an hour of instruction on prayer, half an hour of Catechism, and successive periods devoted respectively to Bible History, the lives of the saints, sacred singing, Liturgy, serving

at Mass for the boys, and care and preparation of the altar for the girls. During the forenoon a period is devoted to supervised recreation or health instruction.

AN AGENCY OF RELIGIOUS EDUCATION

The vacation school is an agency of religious education and not merely of formal religious instruction such as is furnished by the Sunday School, week-day religious instruction or religious correspondence courses. It provides the atmosphere of a school and gives opportunity for the training of conscience (which is the instrument of religious education), and the development of the sense of responsibility to God in daily conduct.

A prominent diocesan superintendent of schools, who has had wide experience, writes of religious vacation schools as follows:

They are based on the inadequacy of Sunday School instruction to meet the religious and spiritual needs of modern life. In rural districts, small cities and even in urban communities, in which there are not parochial schools, they provide a means of instructing the children better, and give them more opportunity to receive the Sacraments. They have succeeded in fostering a religious atmosphere among those who heretofore had but very limited opportunity to come under its varied influence.

Religious vacation schools have now been conducted with success in nearly every state of the Union and under most diverse conditions. The field to which they are applicable is vast. It is estimated that in the United States there are 4,000,000 Catholic children of school age, of whom approximately one-half are in Catholic schools, leaving 2,000,000 Catholic children in the public schools for whom religious education is urgently needed. According to the latest Official Catholic Directory there are about 18,000 Catholic churches in the United States, and about 8,000 Catholic schools. Thus there are approximately 10,000 Catholic churches in parishes and missions without parish schools. Of these 10,000 churches without schools, about 5,000 are ministered to by resident pastors. While the ideal is a Catholic school in every parish there are many practical reasons why the ideal cannot be realized at the present time in a large number of these parishes and missions. For example, the Catholic population may be too small, or too scattered, or too poor to maintain a school, or sisters may not be available, but

in the great majority of these parishes and missions without schools religious vacation schools are immediately practicable.

TEACHERS—SOURCE OF SUPPLY AND COMPENSATION

The most important consideration in establishing a religious vacation school is to secure competent teachers. To undertake the work with untrained and incompetent teachers is to waste the time of the children and to render the school itself odious. It cannot be too strongly emphasized that the chief factor of success in these schools will be teachers who are instructed in their religion and capable of instructing children.

(a) The largest group of trained religious teachers are of course to be found in the teaching sisterhoods, and in the development of religious vacation schools up to the present they have provided at least nine-tenths of the teachers.

The difficulty of securing sisters for vacation schools is obvious, for not only have they been employed in teaching during the year but their summer is occupied with summer schools and retreats, leaving little if any opportunity for much needed rest. Notwithstanding these obstacles, the sisters have everywhere responded generously to the appeal for teachers for vacation schools. They have been willing to make sacrifices to advance the cause and there is evidence of the blessing of God upon their sacrifices and their work. Moreover, they find that the vacation school is a missionary project far less exacting on their energies than is the ordinary school. They find in the eager response of unsophisticated children a stimulus to even greater sacrifices.

(b) During the past few years an increasing number of advanced students in the ecclesiastical seminaries have been enlisted in vacation school work with notable success. The Students' Mission Crusade in a number of the seminaries has promoted a zeal and capacity for this work.

(c) In addition to the sisters and seminaries, there are a vast number of Catholic lay teachers, whose zeal may be enlisted in vacational schools. In a number of localities there have been established short courses for the preparation of these lay teachers for their work. While many vacation schools are being conducted successfully solely by lay teachers, it would seem more advisable, when possible, to have at least two sisters

in each of the schools and to supplement their ranks with lay teachers. A great field for the development of teachers should be found in the Catholic women's colleges and academies, a number of which have begun to train their graduates for this work.

The question of compensation for teachers' services in vacation schools is one in regard to which there is considerable variety of practice. In most places, however, the custom is to defray the actual expenses of the teachers. The most widely used basis for computing this honorarium is the monthly stipend of teaching sisters in the particular diocese. The funds necessary for the conduct of the school will ordinarily be provided by the patrons of the school. If a parish of eighty families can maintain a parish school and provide a building as well as a teaching staff for nine months in the year, there would seem to be no reason why a mission of twenty families should not maintain teachers for one month, especially since there is no question of a school building, heating or janitor service. The funds may be raised by tuition but the responsibility of raising the funds should obviously not be placed upon the teachers.

There will of course be found many places, especially in missionary dioceses, where the expense of the school cannot be provided locally, and other places where it will not be provided locally until after the parents have had experience of its benefits. In both of these cases there will be need of outside help. In some cases this help will have to continue over a period of years. In other cases the amount contributed from outside will be gradually diminished from year to year until the school becomes entirely self-supporting. Local conditions, too, will govern the manner of providing for the lodging of the teachers. In some cases the sisters may travel from their convent every day to the vacation school; in some cases the parochial residence has been placed at their disposal. Seminarians have found their residence with a congenial Catholic family, and the same type of accommodation is found for lay teachers who may not live in the vicinity of the school.

LOCATION AND ORGANIZATION OF SCHOOL

The place where the school will be held will naturally depend upon circumstances, especially upon the number of children

to be cared for. The church, or rooms connected with the church, will serve admirably. The availability of the Blessed Sacrament for devotions, of the organ for music, and of the church grounds for recreation, makes it the desirable place. A school building in the vicinity of the church with its blackboards and desks would be very desirable, especially where dealing with a large number of children.

To accomplish the best results the children should be graded. A vacation school, of course, can be conducted by a single teacher, but not with the most satisfactory results. Two or three teachers would provide a more satisfactory grouping of the children and secure better cooperation in the other aspects of the school's work.

A local committee of women should be organized and under the direction of the pastor promote interest in the school. The interest of the laity should be solicited because it is a part of their growth in the faith to learn that the saving of the faith of the little ones is part of their duty. The women can be of great service in searching out prospective pupils and in arranging for their transportation to the school.

The women of the parishes can also be of assistance with the recreational periods, health service and kindred activities, and may even remain for attendance at the religious instruction, so that they may be prepared to continue the work of religious instruction in their own homes after the close of the school.

The children should be enrolled after the manner in use in the diocesan schools so that the teachers may become familiar with the data usually required, viz., the name of the child, of the parents, address, occupation, grade in school, etc.

The National Council of Catholic Women and the various diocesan councils have undertaken as part of their program to assist in promoting and organizing religious vacation schools in their respective dioceses. Each diocesan council has a standing committee on vacation school work that is ready to be of assistance with information and active cooperation whenever called on.

In a growing number of dioceses, religious vacation school work is being recognized as an integral part of the religious

education program under the direction of the diocesan superintendent of schools. Wherever there is provided by the diocesan authorities a course of study in religion for the elementary grades of the diocesan schools, it should be accepted for the religious instruction work for vacation schools. In a vacation school of between three and four hours a day for twenty days, the work in religion outlined for a year in the course of studies can be gone over in a general manner. Those engaged in conducting religious vacation schools in dioceses in which no course of study in religion for elementary grades has been provided, may secure further information in regard to a course of study by writing to the Rural Life Bureau, 1312 Massachusetts Avenue, N. W., Washington, D. C.

ADDITIONAL OBJECTIVES

A familiarity with the devotions of the church and a love of them should be a direct objective of the vacation school. The girls should be taught how to decorate an altar, not merely for the church but also for a shrine in their own homes. Visits to the Blessed Sacrament should be encouraged, as well as frequent reception of Holy Communion. There should be on hand a supply of medals, rosaries, crucifixes, pictures of the saints, etc., so that the children may become familiar with these objects of piety.

Apart from the religious subjects taught in the vacation school, other elements are introduced into the curriculum for a brief period:

- (a) A health program. In connection with this work a nurse or a doctor belonging to the parish might be engaged for a short number of periods for a clinic and also for health lectures.
- (b) Sewing lessons, especially with a view to the making and care of altar linens.
- (c) Boys' and girls' club work.
- (d) Supervised games and play.

In addition to the general recreational and health work which will make a part of the daily program, there should be one outing or picnic or hike during a session. Closing exercises should be held at which parents should be encouraged to be present. Credits should be given to the children for attendance,

application, conduct and proficiency in the various subjects. These credits should be read at the closing exercises.

SOME RESULTS

The diocesan superintendent, already quoted, writes as follows in regard to the results of the vacation schools under his direction:

Every school organized thus far has shown an increase in attendance after the first days of a session or at a second and third session. Some children came as far as seven miles each day; many others came four or five miles. They walked; they came in milk trucks. Parents took turns in bringing them in; ladies' societies gave parties and paid the bus fares. Some made candy at the school and the children sold it for funds. All of these are the result of the devotion and fervor developed.

All the sisters found the work worth while and volunteered to come back the following year. In fact they very earnestly expressed the desire to come back the following years to go on where they knew the field. All were benefited in health, because of the change of type of work and the environment.

It has truly been the means of bringing more religious instruction to scattered rural communities. Leaks were stopped where they are most frequent. It has helped to focus the attention on the fact that the country parish and mission are worth while saving for their own sake, and because the rural church is the feeder of the city church. It has made the young in the country feel that their souls are as dear to the Divine Heart as those of city children. The children continued most of the desirable activities after the school session was closed. They organized choirs and the chant of devotional music was heard thereafter in places that had never resounded to its charms. Societies and sodalities were formed, and in many places the school period was brought to a close with a three days' mission, through which marvelous results were attained. Most of the difficulties raised to defer the opening of a vacation school or to dispense with opening one have been found to be purely imaginary after the attempt to organize a school for the first time has been made.

As has been said, religious vacation schools can be of great service not merely in the country districts, but in cities where there is a large group of Catholic children who for some reason or other do not attend the parish schools. This condition is verified, especially in cities where there are certain large foreign groups among whom it has not been possible so far to establish

parish schools in sufficient numbers to care for their children. Thus in Los Angeles, the Confraternity of Christian Doctrine is planning to conduct a number of religious vacation schools for Mexican children, and last year an experiment was successfully conducted in the city of New York.

An important consideration in connection with the conduct of religious vacation schools in the cities is the opportunity for using the parish school plant during the summer as well as during the regular school terms. It would seem economical to use these facilities during the summer as well as during the ordinary school year.

DAILY PROGRAM

Time 8:30 to 11:40

- 8:30 Mass. Congregational prayers. Congregational singing. Prayers to be selected from the adopted prayer book, and the singing to be selected from Approved Hymnal. In keeping with the Liturgical movement nothing should be done during the Holy Sacrifice, which takes the attention of the children from the action at the altar. It would prove futile at least, if not harmful.
- 9:15 Prayers as listed in the Course of Studies.
- 9:30 Picture study and Oral Language under the direction of the teacher.
- 9:45 Recess. 1. Games. 2. Health Work Program. 3. Cutting, Basketry, Home Economics, Wood Work. Making Altar Linens.
- 10:15 Bible stories connected with the above pictures. This period should be devoted to directing the children in the reading of the stories to the end that they may make their own observations as to the characters and moral principles involved. Lives of the saints should be introduced in which the moral principles of conduct are characteristics of the persons. Lantern slides may be used, wherever possible. These are listed in the Course of Studies.
- 11:00 Christian Doctrine thus selected that the truths to be learned from the catechism are related to the above pictures and Bible Stories. The related Bible Stories (with pictures exposed on pocket chart) should always be studied before the doctrinal abstractions or generalizations. Frequent reference should be made to the topics in our Course in Nature Study so that the young may become conscious of God in the environment.
- 11:30 Dramatization and singing, as far as possible related to the above stories and truths.

The following suggestions for grade materials are based on a three teacher school, but are capable of being adapted readily to other grouping, depending on the number of pupils and teachers. The list was pre-

pared by the Department of Education of the National Catholic Welfare Conference.

Prayer Books

Grades I, II and III:

The Child's Prayer Book. B. Herder Book Co.
Sister of I. H. M. My Mass Book. Macmillan.

Grades IV, V and VI:

Finn, Father. Boy's and Girl's Prayer Book. Benziger.
Loyola, Mother. The Prayer Book for Children. Kenedy & Sons.

Grades VII, VIII and IX:

Cabrol, Don F., O. S. B. My Missal. Kenedy & Sons.
Goeb, Don Cuthbert, Offeramus, Liturgical Press, Collegeville, Minn.
Lasance. The New Missal for Every Day. Student's Edition (Read Mass With the Priest, Rev. Wm. R. Kelly). Benziger.

Music

Hymnal. Catholic School Chimes. J. Fisher and Bro.
Hymnal. Catholic Education Press, Washington, D. C.
The Justine Ward Series, Years I, II and IV. Catholic Education Press.
The Progressive Series. Silver, Burdett.

Religion

Grade I:

Catholic Education Series, Book I. Catholic Education Press.
Kelly, Rev. William R. Our First Communion. Benziger.

Grade II:

Catholic Education Series, Book I. Catholic Education Press.
Hannan, Rev. J. D. Religion Hour, Book I. Benziger.
Kelly, Rev. William R. The Mass for Children. Benziger.

Grade III:

Catholic Education Series, Book II. Catholic Education Press.
Clark, Lillian. I Belong to God. Longmans, Green & Co.
Hannan, Rev. J. D. Religion Hour, Book II. Benziger.
Kelly, Rev. William R. Our Sacraments. Benziger.

Teachers' Books for Grades I, II and III

Aurelia, Sister M., O. S. F., and Kirsch, Rev. Felix M., O. M. Cap.
Practical Aids for Catholic Teachers. Capuchin College, Catholic University, Washington, D. C.
Bolton, Mother. The Spiritual Way. Cenacle, New York.
Brownson, J. V. D. To the Heart of the Child. The Encyclopedia Press.
Eaton, Mary. The Faith for Children. B. Herder Book Co.
Hannan, Rev. J. D. Teacher Tells a Story, Vols. I and II. Benziger.
Mildred, Sister M., O. S. F., Ph.D. The Sacraments. Assignments and Directions in the Study of Religion, Book I. Benziger.

Thayer, Mary Dixon. *The Child on His Knees*. Macmillan.

Grade IV:

Baltimore Catechism. Kinkead.

Catholic Education Series, Book II. Catholic Education Press.

Wray. *Catholic Teaching for Young and Old*. Benziger.

Grade V:

Baltimore Catechism. Kinkead.

Catholic Education Series, Book III. Catholic Education Press.

Loyola, Mother. *The King of the Golden City*. Kenedy & Sons.

Grade VI:

Baltimore Catechism. Kinkead.

Catholic Education Series, Book III. Catholic Education Press.

Tynan. *The Story of Our Lord*. Benziger.

Grade VII:

Baltimore Catechism. Kinkead.

Catholic Education Series, Book IV. Catholic Education Press.

Holland. *The Divine Story*. Benziger.

Grade VIII:

Baltimore Catechism. Kinkead.

Catholic Education Series, Book IV. Catholic Education Press.

O'Brien, Rev. J. *Advanced Catechism*. Benziger.

References for Teachers

Baierl, Rev. Joseph J. *The Commandments Explained; The Creed Explained; Grace and Prayer Explained; The Holy Sacrifice of the Mass; The Sacraments Explained*. Seminary Press, Rochester, New York.

Drinkwater, Rev. F. H. *Teaching the Catechism*. Burns, Oates Co. Franciscan Sisters. Religion Teaching Plans. Benziger.

McLaughlin, Rev. J. B. *Catechism Theology*. Longmans, Green & Co. Rolfus, Rev. H. *Explanation of the Commandments; Explanation of the Holy Sacraments*. Benziger.

Sharp, Rev. James A. *Aims and Methods in Religion*. Benziger.

Bible Studies

Grades I, II and III:

Bible Stories for Children. Schwartz, Kirwin & Fauss Co.

Grades IV, V and VI:

Brownson, Josephine V. *Catholic Bible Stories from Old and New Testament*. B. Herder Book Co.

Grades VII and VIII:

Louise, Sister Anna, *Bible and Church History*. Schwartz, Kirwin & Fauss Co.

Stanislaus, Sister. *Journeys to Jesus*. Ginn & Co.

Teachers' Books for Bible Studies

Elliott, Rev. W., C. S. P. *Life of Christ*. Paulist Press.

Fouard, Abbe Constant. *Christ the Son of God.* Longmans, Green & Co.

Loyola, Mother. *Jesus of Nazareth.* Benziger.

Martindale. *New Testament Stories.* B. Herder Book Co.

Schumacher, Rev. A. *A Handbook of Scripture Study.* (Vols. I, II and III.) B. Herder Book Co.

Liturgy

D'Arcy. *The Sacrifice of the Mass.* Benziger.

Dunney. *The Mass.* Macmillan.

Lasance. *The Missal for Every Day.* Benziger.

Mass Charts. *The Lawdale Publishing Co., Chicago, Ill.*
— The E. M. Lohmann Co., St. Paul, Minn.

Michel, Rev. Virgil, O. S. B. *My Sacrifice and Yours. Liturgical Press, Collegeville, Minn.*

Moffat, Rev. J. E., S. J. *The Morning Sacrifice; Pray the Mass.* Benziger.

Shields, Rev. T. E. *Religion—Fourth Book.* Catholic Education Press.

Sullivan, Rev. J. F. *The Visible Church.* Kenedy & Sons.

Supplementary Reading—Stories

Dinnis, Enid. *God's Fairy Tales; Traveller's Tales.* B. Herder Book Co.

Donnelly. *Prisoner in Japan.* B. Herder Book Co.

Eleanore, Sister. *The Little Flower's Love for the Eucharist; The Story of St. Francis.* Benziger.

Gertrude, Sister. *Catholic Nursery Rhymes.* Benziger.

Holland. *The Divine Story.* Benziger.

Kane. *For Greater Things.* B. Herder Book Co.

Mannix. *Lives of the Saints for Boys; Lives of the Saints for Girls.* Benziger.

Martindale. *New Testament Stories.* B. Herder Book Co.

Quinlan, May. *Damien of Molokai.* Benziger.

Scott, Rev. M. J., S. J. *Isaac Jogues, Missioner and Martyr.* Kenedy & Sons.

Taylor. *The Little White Flower.* Kenedy & Sons.

Waggaman, Mary T. *Lisbeth. A Story of First Communion.* Kenedy & Sons.

Health Program

A Health Program should consist in: (1) Positive training in the essentials of healthy living. (2) Protective services to prevent the fruits of healthy living from being snatched away by preventable disease.

Health projects provide opportunity for correlation with the other branches of the curriculum.

Grades I, II and III—Health teaching deals with the playful spirit.

Books—Boys and Girls in Wake-Up Town; Journeys to Healthland; Sunshine Schools. Ginn & Co.

Grades IV, V and VI—The teaching of Health forms part of the life of the child.

Books—Bancroft. Games for the Playground, Home, School and Gymnasium; Health and Success. Ginn & Co.

Grades VII and VIII—The teaching here resolves itself into group interests. Here begins organization of clubs for Health; Civics; Appreciation: Music, Art, Literature.

Books recommended—Spencer, Mary E. Health Through the School Day; Foods and Nutrition; Health Education Bibliography. National Catholic Welfare Conference.

References for Teachers

Andress, J. M. Health Education in Rural Schools. Houghton, Mifflin Co.

Baker, S. Josephine. Child Hygiene. Harper & Bros., New York.

Brown, Maud A. Fargo and the Health Habits; How Fargo Teaches Health; Simplicity in Health Teaching. The Commonwealth Fund Division of Publications, 578 Madison Ave., N. Y.

Dexter, E. H. Treatment of the Child Through the School Environment. Mental Hygiene, Vol XII, April, 1928.

McCarthy, F. H. The Healthy Child From Two to Seven. Macmillan. Spencer, Mary E. Medical Supervision. Bureau of Education, National Catholic Welfare Conference.

Suggestions for a Program of Health Teaching in Elementary Schools. Bureau of Education, Health Education, No. 10.

Physical Education

The Natural Program of Physical Education consists in: Free Play; Supervised Play; Dancing and Dramatic Activities; Self-Testing Activities; Fundamental Skills—Running, Jumping, Throwing, Climbing, etc.; Camping, Hiking, Fishing, Hunting, etc.

These activities should be carried on in a wholesome, healthful environment affording the best opportunity possible. They should also be pervaded by the spirit of play and marked by joy and happiness.

Grades I, II and III—Handbook in Physical Training and Games, Book I. William Stecher. John Joseph McVey, Philadelphia.

Grades IV, V and VI—Book II, Same Series.

Grades VII, VIII and IX—Book III, Same Series.

References for the Teachers

Anderson, L. Physical Education and Training. A. S. Barnes & Co.

Bates, E. W. Pageants and Pageantry. Ginn & Co.

Clark, L. Physical Training for Elementary Schools. Sanborn & Co.

Conduct of Physical Activities in Elementary and High Schools. A. S. Barnes & Co.

Hobson, J. A. Work and Health. Macmillan.

Lee, J. Play in Education. Macmillan.

Skarstrom, N. Gymnastic Teaching. American Physical Education Association, Springfield, Mass.

Williams. Principles of Physical Education. W. B. Saunders Co., Philadelphia.

Other Activities

These might consist in: Health Activities as Posters; Games; Projects that aid in protecting health, etc. Industrial Arts Activities: Projects in Wood; Construction Work. Home Economics Projects: Cooking; Dress Making, etc.

References for Teachers

Aurelia, Sister M., O.F.M., and Kirsch, Rev. Felix M., O.M.Cap., D.Litt. Practical Aids for Catholic Teachers. Benziger.

Bonser and Mossman. Industrial Arts for Elementary Schools. Macmillan.

Elliott, H. S., and Gregg, A. J. Activity Programs. Eight ways of Organizing. Association Press.

Goodhue, L. P. Active Games for Schoolroom and Playground. Ideal School.

McKown, H. C. Extra-Curricular Activities. Macmillan.

McMurtry, Eggers, McMurtry. Teaching of Industrial Arts. Macmillan.

Salisbury, E. Activity Curriculum. Wagner, Karr.

University of California Training School. Active Curriculum for Kindergarten and Primary. Wagner, Karr.

Wilberg and Culkins. Social and Industrial Arts of Elementary Schools. Lippincott.

Wilds, E. H. Extra-Curricular Activities. Century Co.

EDWIN V. O'HARA, LL.D.

NOTES ON THE TEACHING OF RELIGION

"TRUTH EMBODIED IN A TALE"

The story, as a means of putting abstract truth into concrete form, has been used for many centuries, probably ever since man has been capable of thinking about abstractions. We still use as commonplace figures of speech fragments from moral stories which were written over two thousand years ago: "A wolf in sheep's clothing," "Sour grapes," "Put your shoulder to the wheel"; each sentence, meaningless in itself, is pregnant with meaning because of the vivid pictures which the wise and witty slave, Aesop, painted somewhere about the year 600 B. C. When Europe rediscovered Greek learning, the slave's book was one of the first to be brought into circulation. No truth is so forcible as that which is "embodied in a tale."

It is easy to see why abstract truth can only be understood in concrete form. Man gains knowledge by sense-experience. The normal way to the human mind is by the channels of the senses, the "eye-gate" and "ear-gate" of Froebel, touch and taste and smell. You arrive at the idea of an abstract quality after many experiences of concrete examples, sweetness is realized after tasting many sweet things, goodness after knowing many examples of virtue, beauty after seeing much loveliness. We know that a taste for pictures or an ear for music or a love of literature must be cultivated; an untutored mind cannot possess these things. A mind must have a wide experience of actual happenings, of people and places and things, of the behavior of mankind, of causes and effects, before it can grasp the notion of an abstraction of these things, before it can form a philosophy of life as a whole.

Note what happens in your own mind. Take any simple abstract statement, such as "Kindness is a lovable quality." If you let your thoughts dwell upon it, you begin to picture instances of kindness; a whole series of moving pictures will cross your field of thought. You cannot think of kindness in the abstract. You must make it concrete. Why? Because it originated in the concrete. It was from many examples of kindness that you formed a generalization and can now speak

with knowledge of kind people and kindness. Abstract qualities are the quintessence of concrete instances.

The more knowledge of actual things and people you have, the more understanding of abstractions you possess. The well-read, cultured person can listen to, or read, with enjoyment what the less cultured person would find very dull, because the cultured person can supply his own pictures and illustrative examples, and the uncultured cannot. All thought is, in the first place, derived from images of actual things. The earliest attempt to set down thought in writing is by pictures. In "A Short History of Civilization" Professor Lynn Thorndike says:

Drawing was earlier than writing, and the earliest form of writing seems to have been picture writing. Pictures themselves of course convey ideas, but we have picture writing only when the same fixed set of ideas are used over and over again to represent not merely ideas and objects and symbols but also words and sounds. . . . They become picture signs and symbols of sounds. In the oldest written language known to us, the Egyptian hieroglyphic, we find this development from pictorial to written record already far advanced. . . . Egyptian thinking seems to have been limited by the pictorial character of its language and to have been graphic and without any abstract terminology.

In books on meditation we are told to form a mental picture and then dwell on it. Pure thought, contemplation, one gathers, is (apart from supernatural gifts) only possible to very highly developed minds possessing a great number of thought-images, from which they can now, as it were, distill an essence—abstract truth.

So we come to this: abstract truth is the summary of the concrete and can only be understood when the concrete instances are clearly known. Yet, in religious education, we have to teach abstract truth to undeveloped minds. How is it to be done? Let us consider what methods God used when He gave us His divine revelation of which Catholic doctrine is a summary.

God taught men in the beginning by personal experience of Himself—His love and care for them, His demands upon them. The race acquired knowledge much as a small child acquires it today, by direct sense-experience, and divine revelation tells

us that Almighty God actually deigned to give mankind sense-experience of the supernatural, if one may so put it. Adam and Eve "heard the voice of the Lord God walking in paradise"; Noe received definite and detailed directions of a most practical nature; Henoch "walked with God"; Abraham lived in intimate daily communion with Him; "The Lord spoke to Moses face to face, as a man is wont to speak to his friend."

When we consider the tremendous pull of the natural animal instincts, the power of sense-impressions and the strong inclination of human nature to follow the line of least resistance and live merely for material things, knowing the mercy of God we might accept these concessions to man's weakness. After he had lost supernatural grace it is difficult to see how man could ever have believed in the supernatural without the evidence of his senses.

Mankind therefore had from the first a few definite facts to build upon, and continually, from generation to generation, God found men who would "listen in," individuals, tribes and nations who were amenable to guidance, so that in time certain lives and certain histories became moving pictures of God's government of mankind, an evidence of the supernatural. Man's memory in primitive times was extremely reliable from continual use, and the record of historical happenings was handed down from father to son. Hence, before anyone made any written records there were well-known and vivid oral records of God's dealings with the human race.

Presently this history was recorded in terse, virile prose. Those who wish to learn to write short stories should study the Old Testament, and the fact that it only reaches us in a translation makes its vividness little short of a literary miracle. And of course it is a miracle. On critical grounds alone it is plain to see that a power beyond man is concerned in that group of ancient documents, so true to human nature as it was, is, and ever (on this earth) shall be, so illustrative of all our modern searchings in the science of the mind. After much study and the compilation of many learned works in terms specially invented for the occasion, a "new school" of psychology arises from time to time, and lo and behold! the "discovery" was a commonplace to these old Hebrews centuries ago, but set

forth in such simple language that it takes a simple mind to see it.

It is this simple language and matter-of-course style which gives us our clue as educators. The stories which have such deep meanings, which convey such lofty doctrine, appeal all the while to sense-experience. "I must worship God by faith, hope and charity," states the catechism. Profound words, but, divorced from life, meaningless. But if, for example, you study the story of Abraham, these abstractions become realities. You have doctrine in action. And while those actual happenings were for Abraham's sanctification, the record of those happenings is for ours. God has not left any abstract truth without its concrete illustration. Divine revelation was given as concrete facts.

It is noteworthy that as man's knowledge of God deepens, and the Hebrew prophets, side by side with practical moral teachings, lead to the heights of mystical experience, their similes continue to be of the simplest. Jeremias reproves the faithless soul by bidding it consider the attachment of a young girl to her ornaments. God loves man as a mother loves her infant, says Isaias; God cares for man as a shepherd cares for his sheep, says Ezekiel, and the prophets continually compare the people to all sorts of everyday things—to half-baked bread, to truant asses, to cattle and sheep. Broken pots and withered gourds and budding trees serve them for sermon material.

At length, when it came to the moment for the supreme revelation of divine love, God himself came and acted it before men.

In the teaching of our Blessed Lord we find the same method—stories of everyday life and comparisons with the simplest things: a hen and her chickens, children playing games, a woman's dough, oil lamps, mustard seed, sowing, fishing, harvesting. Our Lord usually gives the concrete lesson and leaves His hearers to find out the abstract meaning—our "new" discovery of the value of self-teaching and problem lessons, note—He always makes His hearers' minds get to work on their own account, they are given no spoon-feeding, no potted truths, no ready-crystallized formulas or religious tabloids ready for the swallowing. Forced feeding is useless in religion. If there is

no appetite, there is no power of assimilation, and nausea will result. Our Lord created an appetite, and where this was impossible, even to Him, He left the matter with a solemn warning quoted from their revered prophet Isaias: "By hearing you shall hear and shall not understand."

It comes to this, then: we learn by sense-experience, and man interprets the meaning of these experiences and thus his mind develops. But the meaning, without the experience, is the essence of nothingness, like smoke without fire and steam without water. The rule for all knowledge is: *from the concrete, to the abstract, back to the concrete*. That is the trinity of knowledge. You experience something—*concrete*, and thus gain an idea of it—*abstract*, and that idea causes you to act in a certain way regarding it—*concrete* again. A thing is seen, done, felt, it is then summed up in thought, and the thought causes action, as, for example, water becomes steam and then the steam turns to water again.

The sum of God's revelation is now condensed into doctrinal formulas, and a formula is a most valuable summary. It condenses into a convenient form immense stores of wisdom gained from sense-experiences. Proverbs summarize the experience of many generations. The catechism summarizes Christian doctrine. But Christian doctrine was not originally taught in summaries. Each truth was acted before ever it was condensed into a formula.

Consider the children to whom we have the privilege of teaching our holy religion. Those pregnant phrases which mean so much to us can, at their present stage of development, mean little or nothing to them. "God made me to know Him, love Him and serve Him in this world and to be happy with Him for ever in the next." As you say it thoughtfully to yourself, do not innumerable pictures arise in your mind? If it is to mean anything more than a parrot phrase to the children, you must provide associated pictures for their minds. You must turn this abstract statement back into its original concrete form. Here we have the groundwork for a course of stories about people who have known God intimately and have loved and served Him and counted the world well lost for the joy set before them. God has provided us with our material, in

the Old and New Testaments and in the history of the Church and the course of the world we have the record of His dealings with man, and by vivid stories, carefully chosen, well told, we can make these truths live for the children, we can show them doctrine in action.

The story as a means of instruction is chiefly valuable from the ages of four to eight or nine. Its purpose is to present material or ideas which the child is not yet able to gather for himself: material before he is capable of reading easily; ideas, because the presentation of facts influences their interpretation; e. g., compare history written from the Catholic and Protestant standpoints, or the accounts of political troubles given in newspapers of different views.

The story is also the best way of reaching the emotions, or feeling life, and it is the emotions or affections which rouse the will to action. In moral theology the heart and the will are spoken of as identical, for it is desire which moves the will. Here lies the power of the story for influencing folk of all ages and conditions. You can hold a mixed crowd with a stirring tale; the appeal to the emotions will succeed where an appeal to the intellect would fail.

The story is a valuable means of instruction in that it deals with sensation and sense-experience, recalling and associating them in the mind of the hearer and thus increasing knowledge. For knowledge is a living thing, each new piece must be grafted on to the old, be associated with it, made to grow out of it and become an integral part of it. Isolated scraps of information are not knowledge. They are mental lumber.

The main purposes of story-telling are:

1. To convey abstract truth by means of concrete instances.
2. To reinforce a familiar truth, or to make clearer an imperfectly understood truth, by means of symbol or allegory.
3. To teach facts about men and things by means of historical narrative.

Every story is told with a purpose and the aim varies with the needs of the hearers; hence, ideally, a story should be re-written or reset by each teacher in view of the capabilities of his pupils, and this rule applies whether it be historical narrative or illustrative fiction. It does not apply to fables and

allegories, each of which crystallizes some truth in a set form, and which you select for illustration as you would choose a jewel for ornamentation. Here you may select simpler or different words but not alter form.

When writing or resetting a story we consider what we mean to teach by it—the aim. An aim is the effect which the material and the method and the environment of the lesson are intended to accomplish in the life of the child. An aim may be either intellectual or moral; in religious education it is usually both, though probably in different proportions. In religious education the aim necessarily comes first. We select an abstract truth or a moral principle and consider how we can relate it to the daily experience and needs of the children by means of an illustrative story. We next consider the age, previous knowledge and experience of the children that the story may be (a) within their grasp, (b) connected with what they already know, and (c) related to their interests. If you fail in one of these points the chances are that you fail altogether, for new knowledge must be grafted on to present knowledge, and if the subject is beyond the child's grasp he cannot do the grafting, and if he is not interested he will not do it. The aim is, of course, never put into words, the moral is never pointed, but if the story is told well the aim is achieved, the truth learnt. The child is very suggestible, and suggestion is far more powerful than dictation. To point the moral is to run the risk of rousing contra-suggestibility.

With every stage of mental development the child necessarily needs a different kind of lesson, from the very simple story for the infant class to the Study Circle methods for the seniors. Teachers must needs study human nature and learn how the mind works. The chief characteristics of the infant are: activity—they always want to be doing—imagination, imitation, curiosity, love of brightness and joy. They are happy, noisy, busy people, never still unless occupied, because nature wants them to acquire many sense-experiences. They like to do what they see others do; their curiosity is easily aroused; their imagination is boundless. They are never staggered by what they cannot understand. The deepest mysteries of the Faith will be accepted as calmly as commonplaces. The tiny child

and the great saint have much in common. Their minds move on the same plane. That which the child begins with—perfect trust and literal belief—is that which the saint finally attains, for the kingdom of heaven is for such.

In lessons at this age we aim at giving the child as many facts as possible. The method is vivid narrative dealing with action and concrete objects. Tell what things are and what people do. Use direct speech.

At about the age of seven comes the dawn of reason, and then the child wants to know why people do what they do and why things are what they are. His characteristics are much the same, only further developed. Now the teacher must put more into stories, showing people doing things and explaining why they do them. With infants the story should deal only with action, things done and said, but about seven and after you deal more and more with cause and effect, why things were done and what they led to. The teacher's endeavor now is to give new ideas and to classify what is already learnt. The method comprises narrative, question and discussion. Get the result of the child's personal observation of pictures, etc., and weave it into the story.

The story-lesson proper is not needed when the child can handle books easily, but at all ages and in all times and for all sorts and conditions of men the story will always be an invaluable means of illustrating a given point or rousing a desired emotion.

How to prepare a story. First get it into your mind as a whole, then analyze it into parts. Choose three or four outstanding events and let them be stages or headings, i. e., think of your story as a series of pictures leading up to a dramatic climax. Each stage or picture must embody a truth which builds up the aim. These stages, of course, are not told to the children; they are the framework in the mind of the teacher. Arrange the matter round the stages in a clear and simple order, carefully planned as to amount and sequence. The story material must be well balanced or the narrative will not flow.

Each stage must grow out of the preceding one, and each must present a clear and complete picture to the child's mind. The language should be at once beautiful and simple. With young

children the repetition of incidents or refrains is very effective. Three is the classical number, e. g., Elias' commands to the prophets of Baal, his experience in the desert with the wind, the earthquake and the fire, the three captains of fifty with their fifty; the repetitions in fairy-tales, the three bears, the three little pigs. Never spoil a story by padding it. Keep one or at most two figures central. Work up to a climax and stop there. Leave a thrill in your hearers' minds.

In order to tell a story well you must soak yourself in it, ensure that it is vividly alive in your own mind and vitally interesting to yourself. When telling it, lose yourself in the narrative, use any gestures which come natural to you, but never make any studied ones. Of course it goes without saying that no amount of technical skill will enable a teacher to "put it across" without inward feeling. It is the mind and the heart of the teacher which influences the mind and the heart of the child.

JUDITH F. SMITH.

EDUCATIONAL NOTES

LITURGICAL MUSIC SCHOOL AT CATHOLIC UNIVERSITY

The Executive Committee of the Board of Trustees of the Catholic University of America has completed arrangements for the establishment of a School of Liturgical Music.

The school has been made possible by the Dom Mocquereau Schola Cantorum Foundation, a New York corporation, whose sole object is education in Georgian Chant and Classic Polyphony, and other closely allied branches of music. The Foundation starts with a million dollar trust fund, the income from which is available immediately. Through this Foundation, the University will give a certain limited number of courses in liturgical music at its coming Summer Session, and will be ready to give regular instruction at the opening of the next school year.

The School of Liturgical Music will be open to undergraduate students preparing for the degree B.S. in Music. Its aim will be not only to prepare choir leaders and teachers of church music but also to train research students in the various departments of this artistic knowledge. The school will offer courses in liturgical music, school music, applied music, theory, harmony, counterpoint, and fugue, and graduate courses leading to higher degrees. The curriculum will follow closely the courses of study now being given at such famous institutions as the Pontifical School of Sacred Music in Rome and the Academy of Church Music in Vienna.

MEETING OF SUPERINTENDENTS' SECTION, NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The tenth semi-annual meeting of the Superintendents' Section of the National Catholic Educational Association was held at the Catholic University of America, Washington, on April 3 and 4.

The convention was opened with an address of welcome delivered by Rt. Rev. James H. Ryan, Rector of the Catholic University of America. All papers and discussions which followed centered around the general topic: The Catholic School and the Development of Character.

The papers read at the first day's meeting were:

"The School in Society," Rev. Wm. F. Lawler, Superintendent, Newark, N. J.

"Relation of the School to Other Educational and Character Building Agencies," Rev. Francis J. Bredesetege, Superintendent, Cincinnati, Ohio.

"The Catholic School and State Courses of Character Education," Rev. Luke L. Mandeville, Superintendent, Lincoln, Nebr.

"The Pupil's Contribution to Character Formation," Rt. Rev. Joseph S. V. McClancy, Superintendent, Brooklyn.

"The School's Task and Its Available Tools," Rev. Leo M. Hald, Assistant Superintendent, Brooklyn.

"The Metaphysics of Character Training," Rev. Fulton J. Sheen, S.T.D., Catholic University, Washington, D. C.

"Conduct as the Formal Component of Character," Rev. John M. Cooper, Catholic University, Washington, D. C.

The program of the second day's meeting was as follows:

"Conduct as the Material Component of Character," Rev. Richard J. Quinlan, Superintendent, Boston, Mass.

"Personality Rating Scales in Character Building," Rev. Maurice S. Sheehy, Catholic University, Washington, D. C.

"Obstacles to Character Development," Miss Mary E. Spencer, Department of Education, N. C. W. C., Washington, D. C.

"Specific Outcomes Desired," Rev. J. J. Featherstone, Superintendent, Scranton, Pa.

"The Problem on the Primary and Elementary Level," Rev. George Johnson, Executive Secretary, Department of Education, N. C. W. C., Washington, D. C.

"The Problem on the High School Level," Rev. Felix N. Pitt, Superintendent, Louisville, Ky.

"The Will as Factor on the Elementary Level," Rev. Joseph H. Ostdiek, Superintendent, Omaha, Nebr.

"Individual and Vocational Guidance on the High School Level," Rev. Brother Gerald, S. M., Community Supervisor, Kirkwood, Mo.

At the business meeting held on the second day the following officers were elected: Rev. John I. Barrett, Baltimore, chairman; Rev. John J. Bonner, Philadelphia, secretary; Rev. Daniel J. Feeney, Portland, Me., editor.

FRANCISCAN EDUCATIONAL CONFERENCE

The eleventh annual meeting of the Franciscan Educational Conference will be held at St. Bonaventure's Seminary, Allegheny, N. Y., on June 28, 29 and 30, under the auspices of the

Very Reverend Provincial Superiors. Education is the subject that will be treated at this year's meeting.

NEW YORK DIPHTHERIA PREVENTION CAMPAIGN

A campaign for the eradication of diphtheria is being conducted in the parochial schools of New York by the Diphtheria Prevention Commission of the Health Department, in connection with the Catholic Charities of the Archdiocese of New York, under the joint direction of His Eminence, Patrick Cardinal Hayes, D.D., and Honorable Shirley W. Wynne, M.D., Commissioner of Health.

In a pastoral letter warning parents to protect children from diphtheria, Cardinal Hayes said, "Children are a sacred and God-given trust. We must safeguard them from every danger —physical as well as moral."

CATHOLIC UNIVERSITY SUMMER SESSION

The Summer Session of the Catholic University will be conducted from June 20 to August 9. The Summer Session is open to women only, both religious and lay, and offers chiefly courses leading to the degree of A.B. and B.S. Some work of graduate character is being offered, but for the present this is to be restricted to several subjects. Dr. Roy J. Deferrari will be director of the Summer Session.

AMERICAN HISTORY FOR CATHOLIC HIGH SCHOOLS

Ginn and Company is now advertising for distribution a pioneer standard sized American history for Catholic high schools —*The American Nation*, by Richard J. Purcell, Ph.D. (Yale), associate professor of history in the Catholic University of America and in the Sisters College, with a foreword by Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University of America. This book compares in size with the revised edition of Muzzey but is of quite a different tone. It includes all the ordinary secular material written with a refreshingly new viewpoint and, in addition, gives ample space to the growth of the Catholic Church and the contribution of Catholics in the development of the nation. While intended as a textbook for high schools, this volume should prove a handy reference book

to teachers of American history and civics in the parochial grades.

HISTORY TEACHERS MEET

The twenty-sixth annual spring meeting of the Association of History Teachers of the Middle States and Maryland was held in Washington, D. C., on April 12 and 13. The first sessions were conducted at the J. O. Wilson Normal School, and the meeting on the second day was held at the Catholic University. Among the speakers at the various sessions were Right Rev. Mgr. Edward A. Pace, Vice-Rector of the Catholic University; Rev. Edmund A. Walsh, S.J., Regent of the School of Foreign Service, Georgetown University; Mr. George J. Jones, Head of the Department of History, Junior and Senior High Schools, Washington; Mr. Edward S. Noyes, Central High School, Washington; Dr. Leverett S. Lyon, Brooking Institute, Washington; Dr. Frank W. Ballou, Superintendent of Schools, Washington; Miss Kathryn E. C. Carrigan, Atlantic City High Schools; Dr. Richard J. Purcell, Catholic University; Dr. Samuel E. Forman, Washington; Prof. A. C. Krey, University of Minnesota; Prof. Watt Bowden, University of Pennsylvania; and Prof. W. I. Brandt, University of Iowa.

REVIEWS AND NOTICES

Readings from the Sacred Scriptures, by Rev. Henry M. Hald, Ph.D. A Textbook for Secondary Schools. New York: Schwartz, Kirwin and Fauss.

Love of the Sacred Scriptures, manifested by the habit of assiduous and appreciative reading of the inspired Text, is not a noteworthy characteristic of the average Catholic. Despite the fact that Leo XIII attached rich indulgences to the daily reading of the Gospels, the general unfamiliarity of the faithful with the Bible might easily seem to bear out the Protestant calumny that Catholics are forbidden to read the Revealed Word. Bible History has always been an integral part of our religious curriculum, but very little has been done to familiarize the pupil with the original text. As a consequence, Catholics are frequently put to shame, when they encounter non-Catholic friends whose thinking is permeated with biblical lore and whose speech drips biblical allusion.

Daily meditative reading of the Bible will supply the soul with the best of spiritual food. No Life of Christ, no devotional treatise on some phase of Christian doctrine can possess the inwardness that attaches to the Word of God. It has ever been the nourishment of great souls, whether their station in the world has been lofty or humble. It has about it a simplicity that adapts it to the needs of the little ones, and a sublimity that challenges the power of the genius.

From a cultural and literary point of view, the Bible is the Book of Books. No man has even the beginnings of a real education who is ignorant of the persons it portrays and the events it records. Nor does the Scripture confine itself to any one form of literary expression. We find prose and poetry, story and drama, sermon and epigram. It tells its story beautifully, nobly. Even the much maligned Douay version has about it a beauty unrivalled in any other writings.

With the purpose of making high school boys and girls aware of all this, Dr. Hald, Assistant Superintendent of Schools in the diocese of Brooklyn, has culled from the Bible a wide selection of readings. They are arranged according to the biblical sequence,

being prefaced by a general introduction on the Bible, its nature and place in the eternal scheme of salvation, and followed by some fifty pages of critical notes.

The passages from the Scriptures are printed according to the modern form of typographical arrangement. In this there is a great advantage. It is easier for the pupil to follow the thought of the passage, and at the same time he sees at a glance that one passage is prose, another poetry, another drama. This experience will stand him in good stead when he takes up the Bible itself, for he will then realize that he is not reading isolated sentences, but that the successive verses fit into a pattern that he can easily enough discover for himself.

The selection has been carefully made and it would be difficult for anyone to quarrel with it. One might venture the hope that a future edition will contain in full the fourth chapter of the Epistle to the Ephesians, with its description of the relation of the individual Christian to the Mystical Body. There is no lovelier bit of writing in the New Testament.

That there is a place for a book like this in the high school is evident. It satisfies a need long felt, not only by teachers of religion, but by teachers of literature as well. The publishers have risen to the occasion and given the work an external beauty that it deserves. The book is well made, printed excellently, and illustrated in the best of taste. It is safe to predict that this text will be placed on the required list by all Catholic high schools.

GEORGE JOHNSON.

Sister Julia (Susan McGroarty), Sister of Notre Dame de Namur. By Sister Helen Louise, S.N.D., A. M. With an Introduction by the Rt. Rev. Thomas J. Shahan, D.D. New York: Benziger Brothers. Pp. 375. Fifteen illustrations.

Here is a delightful and scholarly biography. Sister Helen Louise gives us a life-size portrait of a remarkable woman, and, while obviously an admirer of Sister Julia, she is not blind in her worship but lets us see the imperfections of her heroine. She remarks of Sister Julia: "She was eminently human and sometimes erred as one of her disposition would naturally err. It is these very imperfections that make her more real, some-

times even more lovable." This honesty of the biographer contributes not a little to the charm of the present book. It is when we find a biographer idealizing his subject that we grow suspicious of his motives, and in consequence we cannot accept his account as truthful. The attempt to conceal human imperfections defeats its own purpose, for we all know that even the saints of God were human, and hence we refuse to accept as authentic the portrait of any man or woman that does violence to the truth that all human beings reveal their kinship with Adam and Eve.

Susie McGroarty was a red-blooded girl. While staying on a farm she took it in her head one day to ride a wild unbroken colt, and sprang upon his bare back. He, feeling the unaccustomed weight, plunged forward, and though some of the household, who had seen her act, called after her to stop, it was in vain. She could not stop him and was soon out of their sight. After about fifteen minutes Susie came back, hair and sunbonnet flying, eyes beaming, and the colt under control. She pulled off her bonnet to wave it at the group of anxious watchers, and said laughingly as she was lifted off, "I knew I could conquer him." Readers of Janet Erskine Stuart's life will recall a similar incident in the early life of that great woman. On another occasion Susie was thrown from a carriage, her arm broken, and a front tooth knocked out. Hardly had she recovered from the effects of this accident when she broke her leg while trying with both her feet tied—she had tied her feet together with her sash—to descend a flight of stairs. On a later occasion she was warned lest she break some more limbs, but she answered: "I only broke *one* leg."

On another occasion she took a beautiful christening robe to make a new dress for her doll. Another incident: Her mother had a bonnet trimmed with feathers, as was then the fashion. Susie cut the feathers from the bonnet and sewed them on her old straw hat. When questioned about the deed, she replied that she wanted to make her hat pretty and that the bonnet was nice without them. At school she was not making the progress she should have made, and at the age of ten or eleven Susan McGroarty could not read. But this did not worry the little miss. A priest visiting the school in company of Bishop

Purcell saw Susie in penitential character and asked the reason. "Because I am a dunce," answered Susie. The Bishop, however, said very seriously: "I think that is a mistake, my dear child; those bright eyes belong to no dunce." The Bishop was right. For we discover, soon after Susie came under the care of the Sisters of Notre Dame, this entry in the school register: "Susan McGroarty:—Conduct improved. She continues to study well."

We invite the reader to see for himself how well Sister Helen Louise has told the life story of Susan McGroarty who, as Sister Julia, wielded a deep influence not only in her own community where she was superior and provincial for many years, but also beyond that Institute, for it is to her efforts and labors that we owe Trinity College, the first Catholic collegiate institution for women in the United States. The chapter dealing with the founding of Trinity College is one of the best in the book. It tells us of the valiant woman who bravely surmounted all obstacles and carried out magnificently her project in the face of opposition offered from many sides. The story will hearten our Catholic educators who must often fight the battles of the Lord with little encouragement from within and with no support from without.

FELIX M. KIRSCH, O.M.CAP.

Reading and Literature, Books One, Two, Three by Melvin Haggerty. (Book Three with Dora V. Smith.) Yonkers-on-Hudson, N. Y.: World Book Company, 1928. Book One, pp. viii+567; Book Two, pp. ix+566; Book Three, pp. ix+629.

Investigating the purpose of the junior high school, Thomas A. Gosling in the *Educational Review* of May, 1919, includes, among other aims, these significant ones: "to assist boys and girls to develop right attitudes toward life and its problems; . . . to take into account their budding idealism and their emerging religious concepts; . . . to acquaint them in an elementary way with the social, the economic and the political problems which they must face . . . In brief . . . to be a friend of the adolescent boy and girl by giving them a full, rich and joyous life. . . . (pp. 376-377).

Literature and reading have their part in this development. Dean Haggerty, in selecting material for these three momentous years of adolescent life, has tried, he tells us in the introduction to the volumes in the series, "so to choose as to make reading in these earlier adolescent years an experience fraught with pungent pleasures and with cherished meanings." The selections have not been chosen haphazardly. They have been tested in the author's university class in the College of Education of the University of Minnesota, and checked against the findings of many investigators.

Book One, designed for seventh-year pupils, aims to improve fundamental reading abilities and appreciations. Stressed here are silent reading, vocabulary development, oral reading, appreciation and development of a taste for literature. Love of adventure, of the great out-of-doors, of America's traditions, her history, her nature conquests, her service to humanity are treated by American writers of note. The range of subjects and the selection of nature poems are praiseworthy. Annotated book lists, compiled with a mind open to the best in modern and standard readings, accompany each section. This inclusion of annotated lists, a feature of the three books, deserves high commendation. It must lead to intelligent reading in connection with the topics under consideration.

Book Two, for eight-year pupils, makes its appeal for the right mental attitude toward life by the inclusion of such prose and poetry as will fall properly under "Nature's Ways and Moods," "The Nation's Progress," and "Men and Manners." Here the boy or girl meets with the social and economic problems involved in the development of our nation, treated by such writers as Hamlin Garland, Stewart Edward White, Ida Tarbell, Vachel Lindsay, Helen Keller, Jane Addams, Thomas A. Edison. The variety of selections and writers allures.

The story teller makes first appeal in Book Three. The poetry for the ninth-year pupil included under the caption, "The Surging Heart," ranges from the "Salutation of the Dawn," a three-thousand-year-old poem of India, to Walter de la Mare's "Silver" and Robert Frost's "Woodpile." Political, economic, and social questions are presented with such mastery and charm

as the minds of Henry Van Dyke, Theodore Roosevelt, Christopher Morley, Mary Parkinan and other famed writers can conceive. Vital is the significance of the romance of science and industry, stressing justly the courage of a Lindbergh, but riveting attention on the self-sacrifice of a pioneer of the Northwest, of a Pasteur, of a Walter Reed. "Nonsense and Some Sense" gives an unexpected ending to the trilogy.

Significant, too, are the reader's working tools. The curve of interest, the curve of value, the test of the rate of reading, the suggestions for the formation of a nature club furnish sufficient motivation for purposeful seventh-year activity. The glossary of Books One and Two shows word values based on the *Thorndike Word Book*. The evaluation of short stories and selections from prose and poetry is stressed in Book Two. Book Three will stimulate library work, especially the use of the card catalog—and the *Reader's Guide*. Thought-provoking notes and studies follow each selection in the books.

One hesitates to offer a criticism of Dean Haggerty's work, so admirable in its aim, so characterized by tireless labor—yet the question suggests itself: Is the spiritual development of these vital years of adolescence stressed? Nature and nature's God are not passed over, to be sure, yet we, so intent on the development of the spiritual nature, look in vain for such insight into the heart and soul of youth as are found in the poetry of a Patmore, an Alice Meynell, a Francis Thompson, a Louise Imogen Guiney, an Aline Kilmer, a Father O'Donnell, or in the prose of certain of these and other recent writers. We do not find the Catholic note stressed strongly in those who are not Catholic, although Thomas Walsh in *The Catholic Anthology* has given us thirty-five pages of Catholic poems by non-Catholic poets. The spiritual note is the one we seek for these young maids and knight errants. Of Catholic writers, Alfred Noyes, Father Tabb (one poem), and Joyce Kilmer (one poem) are almost in splendid isolation. Two selections from the Bible, the Twenty-third Psalm and the Beatitudes, with the authors cited, can scarcely supply the spiritual food which the adolescent craves.

SISTER M. AGNES ALMA, O.S.D.

The Modern Science Series, Our Environment, Its Relation to Use, Book I, Our Environment, How We Adapt Ourselves to It, Book II. By Harry A. Carpenter and George C. Wood. New York, Allyn and Bacon, 1928. Book I, pp. xvi+234+47; Book II, xvii+391+44.

During the past ten years tremendous changes have taken place in the field of education. This movement has been variously described. If the old regime was characterized by an undue dependence on the teacher, on the textbook and on the memory, the present condition might be said to stress the necessity of an ever-increasing activity on the part of the child with the consequent assumption of the role of director on the part of the teacher. Several clearly defined causes have combined to effect this change. From infancy the child has been using his senses, observing phenomena, developing his intelligence, organizing the data thus secured, and then coming to more or less correct judgments concerning the world in which he lives. In this way he has acquired his most valuable ideas. He has been slowly but steadily increasing his stock of useful knowledge. Educators have gradually come to realize this truth and have modified the curriculum and the methods of procedure accordingly, with the result that today the school aims to increase and to broaden these pre-school experiences, without, however, changing in any marked degree the manner in which the child formerly found out things for himself regarding his near environment. For example, the school of the past required the child to memorize the so-called fact that the sun rises in the east and sets in the west. Now his attention is directed to the shadow cast by a stationary object at different times of the day and on different days of the school year. At first he merely observes the ceaseless shifting of the shadow. Later he marks the various positions it assumes by lines bearing the time of day and the date. Gradually he comes to realize that the sun rises and sets at exactly the same place on but two days of the year. The teacher or the textbook may acquaint him with the fact that where the sun rises and sets on March 21 and on September 21 is called east and west respectively and that it rises and sets in an easterly and in a westerly direction respectively on all other days of the year. While not more than three minutes are necessary to memorize the so-called definitions, east and west,

the work of observing the movements of the shadows, of collecting and organizing the data concerning them may well occupy the child for a short time each day during the first three years he is in school. The dead fragment of truth comprised in the definition stored in the passive memory must be discarded later on as incomplete, whereas the knowledge regarding the cardinal points of the compass gained through observation has a two-fold value—for itself, and for the power gained in securing it; the senses were exercised, the intelligence was developed and the foundation for correct judgments was firmly established.

This change of attitude in the educational world is reflected not only in the classroom but in the character of the textbooks pouring from our presses day after day. The material of Modern Science Series lends itself admirably as an external embodiment of the spirit of the new movement in education. Everywhere there is a strong appeal to the senses and to past experiences as a foundation for the new ideas to be built up regarding the physical environment. Ample opportunity has been afforded for testing the validity of new impressions, for expressing the resulting ideas growing up out of the new experiences, and for applying the knowledge so gained to new situations. Extra work has been generously provided for those pupils who may wish to study further the phenomenon under discussion, without, however, decreasing the value of the work, accomplished by the class as a whole, as a foundation for future investigations. The "Introductory Chats" and the "Do You Know" questions at the beginning of the several chapters afford a suitable approach to matter that, at first sight, might appear beyond the comprehension of the child. The Special Problems and Suggested Experiments supplement the class activities. The Key Words and the Key Sentences at the end of each chapter are merely suggestive as review exercises. No attempt has been made to hamper the teacher in any way.

Although the texts were especially designed for use in junior high school, much of the material might be used equally well both in the primary and intermediate departments of the elementary school.

A judicious use of these books in the hands of a teacher filled with the spirit of the new movement in education will bring

freedom from the passive memory load of former days to the children committed to her care and will give to them, instead, the joy that comes from the discovery of truth. Nature will be forced to yield her secrets to them, and they will pass from beholding nature to glorifying the God of nature.

Sr. M. ALMA, O.S.D.

New Practical Physics, by Black and Davis. New York: The Macmillan Company, 1929. Pp. x+645. Price, \$1.68.

In preparing this new textbook on elementary physics, the authors have not merely reprinted their previous text with a supplementary chapter on "recent advances," as is so often done. The entire book has been carefully gone over and much of the old matter rewritten so that new discoveries and applications are worked into their proper places instead of being appended at the end. Not only have new chapters and paragraphs been added, but old ones have been compressed, expanded, or divided, so that scarcely a page is identical with the previous book. The result, therefore, is that the new material is much more effectively incorporated into the old than is done in most revised editions. The authors seem to have succeeded quite well in their expressed purpose of amplifying and yet simplifying.

As indicated by the title, the practical side of physics is emphasized. The authors recognize the importance of theory and theoretical research, but believe that practical applications will sooner catch and hold the attention of beginners. To this end many problems and questions are given, including a number of "Practical Exercises" designed to make the student investigate the every-day applications of various physical principles.

Despite the fact that the authors acknowledge the danger of confusing mass and weight (p. 188), they contribute to this confusion by defining density as "weight per unit volume" (p. 10). This departure from accepted terminology is probably defended on the ground that it is extremely difficult to explain the difference between mass and weight early in a course. Nevertheless it is questionable pedagogy to give wrong information with the intention of correcting it at a later time.

On the whole, however, the elementary concepts are made unusually clear, and, while the practical aspect is emphasized,

the theoretical explanations are neither neglected nor presented as proven facts. Many good illustrations and diagrams are used, and the most important ideas of each chapter are carefully summarized at the end.

F. LEO TALBOTT.

Books Received

Educational

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Horn, John Louis: *Principles of Elementary Education*. New York: The Century Company, 1929. Pp. xi+394. Price, \$2.00.

Inez, Sister M., O.S.F.: *Religion Teaching Plans*. New York: Benziger Brothers, 1929. Pp. 245. Price, \$2.00.

Mayer, Mary Helen: *The Philosophy of Teaching of St. Thomas Aquinas*. Milwaukee: The Bruce Publishing Company, 1929. Pp. 164.

Sharp, Rev. John K., A.M., S.T.B.: *Aims and Methods in Teaching Religion*. New York: Benziger Brothers, 1929. Pp. xvi+407. Price, \$2.75.

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Bacon, Paul Valentine: *A New German Grammar*. Boston: Allyn and Bacon, 1929. Pp. xx+396+92. Price, \$1.60.

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Edgerton, Edward I., Carpenter, Perry A.: *A First Course in the New Mathematics, A Second Course in the New Mathe-*

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Nyberg, Joseph A., M.S.: *Solid Geometry.* New York: American Book Company, 1929. Pp. xxii+456.

Pittaro, John M., Editor: *Cuentos de Espana*, Spanish Short Stories for Class Reading. Boston: Allyn and Bacon, 1928. Pp. vii+269.

Smedley, Eva; Olsen, Martha C.: *The New Third Reader*; Smedley and Olsen Series. Chicago: Hall & McCreary Company, 1929. Pp. 288. Price, 84 cts.

Sorelle, Rupert P.; Kitt, Charles W.: *Words—Spelling, Pronunciation, Definition, Application, Exercise Blanks* separately bound. New York: The Gregg Publishing Company, 1929. Pp. 183.

Sterling, Edna L.: *English for Daily Use.* New York: Henry Holt and Company, 1929. Pp. x+288.

Stewart, Cora Wilson: *Mother's First Book*, A First Reader for Home Women. Washington, D. C.: Cleanliness Institute,

National Illiteracy Crusade, American Red Cross Building, 1929. Pp. 84.

Strayer, George Drayton; Upton, Clifford Brewster: *Strayer-Upton Junior Mathematics, Book One*. New York: American Book Company, 1929. Pp. vi+266.

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Schehl, J. Alfred: *The St. Cecilia Hymnal*. New York: Frederick Pustet Company, 1929. Pp. viii+231. Price, \$4.00.

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